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THE TABLET OR MODERATION OF CHARLES THE FIRST MARTYR.

With an Alarum to the Subjects OF ENGLAND.

Written both Historically and Prophetically by the learned pen of that Reverend Divine, Arnway D. D. late Arch-Deacon of Lichfield and Coventry, in his exile. Republished by Wm Rider

Vicescit vulnere Virtus,
Nunquid pax esse potest Jambri, qui interfecit Dominum suum?

London, Printed by W. and are to be sold by Henry Seile Stationer to the Kings most Excellent Majesty, and Richard Royston at the Angell in Ivy-Lane 1661.

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Carolus D G Rex Ang: Sco:
Fran: et Hiberniæ &c:

TO HIS

MOST SACRED

MAJESTIE

CHARLES

THE

SECOND,

By the Grace of God, King of Great *Britaine*, *France*, and *Ireland*, Defender of the Faith. *&c.*

Most Gracious and Dread Soveraigne,

TO stay your most Sacred Majesties longing to do the Will of your

 unexam-

unexampled Father, leaving his martyr'd Body fit to tell you better then tongues are able, or eares are capable of, his more than most barbarous entertainment at White-Hall, *by a nameleſſe Piece of unheard-of impudence, hiding his face for ſhame, which God in ſhort time will unmask with Marks of horror to all Lands and Ages; My zeale to his Honour, and Indignation at the*

Wrong

Wrong *to his* Worth (*both beyond Epithetes*) *moved my unskilfull hand* (*after recovery of the Fatall Blow, reaching all honeſt men farre and near*) *to receive his bleſſed Memory* (*recovering in a ſhort Diſſection, and raiſing him from the dead*) *by an Eſſay* (*hoping to ſet awork ſome finer Penſill to do it to the life*) *to take the Picture of his Highneſſe, lying in the cradle, ſitting on the*

Throne, and proſtrate upon the Scaffold, which meriting only, in that wherein it is alſo faultie, ſmallneſſe, craves your general Pardon for the great Exemplars ſake, whoſe it is (an ill favoured face cut in a goodly Diamond is not utterly diſeſteemed) and on whom alone want of all Bookes and Papers, taken from me by his and your, mine and their enemies, would have neceſſarily fixed mine eye, had I had

had the mind or need to intermingle borrowed Perfections of Lines or Colours in the Draught of it, which I here preſent to your Royall hands, as an Earneſt of my reſolution, rather to ſtarve in exile, than change my Allegiance, being

Your Majeſties moſt Loyall, and humble devoted Subject,

JOHN ARNWAY.

TO

TO THE READER.

SEeing the World ſo in love with the rude Draught hereof (which an expert hand might in the Preſs have bettered, or a ſmall allowance of more time have perfected) that the ſecond view of it better pleaſeth the intent Beholders of it than the

the first, and the third than the Second; which, want of friends to advise, of necessaries to use, of quietnesse to sit or study (within the hearing of Princely bloud-shed) of a gentle hand for such Royall work (my little strength lying in other Locks) and of perspicuity in some particulars of the Piece bad me dispaire of; I have not only given it more light and beauty by a supply of some particles here and there, as I saw convenient, leaving the whole Frame and Lines unalter'd; but also strengthening the Argument of the Army's Tattering by a paralell of it to the late Parliament, and of the Parliament to the Lapsed Angels

gels (both whereof were too high to ſtand, and this in ſomething is prov'd higher) yet further waken'd the Land, in revenge of His Death and quarrell, who is here Pourtrayed, and in the Right of His Royall Heire who is there excluded (by a warrantable Example of the men of Iſrael) is to Riſe as one man and cut the throat of it; Wiſhing thoſe who are ſtamp'd with my naturall timorouſneſſe (or others boldneſſe) would not diſdaine to aſſume my Reſolute Loyaltie; who having quit a large Fortune (and as I had my Warrant for it, ſo have I witneſſe in Heaven, That I repent not of it in utter penury) to ſerve

ſerve the firſt of thoſe Worthy Princes, hazard my ſelfe to enthrone the Second.

A N

AN ADVERTISEMENT TO THE READER.

I *Am to advertiſe the courteous Reader, that ſhall peruſe this inſuing Treatiſe, that it was penned by the Learned Authour in the year* 1650. *And that a ſmall number of Bookes were printed in a ſmall letter at* Hague *in the ſame year; part whereof were ſent over by him unto his friends and neareſt relations into* England; *But during the unhappy Uſurpation of the late Tyrannicall Powers, it could not be reprinted here without eminent danger impendent over thoſe that ſhould have undertaken it: But ſeeing God by his Almighty hand and outſtretched Arm, hath wonderfully defeated and overwhelmed the ſaid Powers; and ſet*

our

our Royall Soveraign upon his Throne in peace; It was the grave advice of ſeverall pious and learned Divines both in the Univerſity of Oxford, *and in the City of* London, *that this learned treatiſe ſhould not any longer be buried in the grave of Oblivion, but that it ſhould be expoſed to publick view; being partly Hiſtoricall, partly Propheticall; which is a Learned and lively Portraicture of* CHARLES *the* I. *Martyr, who was moſt execrably murdered (O unheard of Impudence!) and decapitated before his own door at* White Hall: *The peruſall whereof, I hope, will give good ſatisfaction to all thoſe that fear God and honour the King; more eſpecially to thoſe that are Scholaſtick, and indued with Academicall Learning; which if it do, the earneſt deſire of him is repleated, who remains,*

Your Servant whilſt
I am

WILLIAM RIDER.

TH

THE TABLET OR MODERATION OF CHARLES THE FIRST MARTYR.

THis great Luminary roſe in *Scotland*; which was a grace to it, but a ſign of his own ſooner going down: It is an unhealthy Ayre for Princes; they uſe not to live out half their dayes in it. Had not God hid King *James*, of pious memory, in his infancy, the Cradle had been his Grave; the Crown, the Crown of Martyrdom; and not call'd him after into a warmer, and (in thoſe dayes) ſafer Region, he had

possibly met with more *Gowries*, and strugled with more Deaths. And King *Charles* (a blessed Ray of that Sunne) took his death thence: For, be the Executioner *Outis*, or who they will, the *Judas*, who lead the multitude coming out against him with Swords and staves, apprehended and delivered him, were *Scotchmen*; The Nation mean while endeavouring what it could, or can, to lay the unquiet Spirit, which haunts the Land, may justly say, *Ex nobis prodierunt, sed non erant ex nobis.*

He was exactly perfect in all parts and faculties, especially Intellectualls: by the strength whereof he excelled the Parliament striving Papers with him, as much in the evidence as goodnesse of his Cause. That it was his shaft that constantly fled next the mark, whoever span the bowe. His Reason that so prevailed, whoever spread it upon the paper, that none but he did or could dictate it, whoever wrote those admirable Declarations against the courses of it; His unimitable stile in writing, together with

with his invincible behaviour in his *Monomachia's* or ſingle Duels with the Commiſſioners of it, and *Henderſham*, and *Bradſhaw* in open Court (when he had by him only God, who is *concarceratus cum ſuo populo*) manifeſt. (Wherein he aſtoniſh'd ſome, ſilenced others (of whom, that touching the Enemies of his firſt Predeceſſor, or *Proto-martyr* may be truly ſpoken, *Non poterant reſiſtere ſapientiæ & ſpiritui qui loquebatur*) and drove the reſt, finding themſelves too weak in point of Reaſon, to the unlawfull weapon of beaſtly violence, too unweldy for his weakened arm of innocence unpractiſed in it: Why elſe was he commanded ſilence? (O impiety, to bid him *Peace*, who had given them breath to ſpeak!) offering to prove his own Proceedings juſt, theirs illegal, himſelf the Fountain of Juſtice, all Civill Power derived from him; and therefore *Bradſhaw* and all other unauthorized to examine him, as our Saviour told *Pilate*, *Non haberes poteſtatem adverſum me ullam, niſi tibi datum eſſet*; but that their

guilty Consciences knowing he spake, *Quasi unus habens Authoritatem*, trembled more at the dint of his Allegations, than he seem'd to dismay at the stroke of their Axe; They admired reasoning, whom being silent they would have all held a meer Cypher; only adding value to other mens writings published in his name; which was the lot of Prince *Ulysses* among the *Grecian* Embassadors sent to *Troy*.

Φαίης κεν ζάκοτόν τινα ἔμμεναι ἄφρονα αὔτως
Ἀλλ' ὅτε δὴ ῥ' ὄπατε μεγάλην ἐκ στέθεος ἵει,
Καὶ ἔπεα, νιφάδεσσιν ἐοικότα κειμηρίῃσιν
Οὐκ ἂν ἔπειτ' Ὀδυσῆϊ γ' ἐρίσειε βροτὸς ἄλλος.

He was of an even Temper, steering besides extreams, excesse and riot, cruelty and incontinency, whereon an uneven mixture casteth headlong, especially Great or Rich Persons. *Mores animi sequuntur temperamentum corporis*. In a naturall man (being first animall, before he is rationall) the sway of the affecti-

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ons is not unnaturall, knowing no other Law, than what the inceſtuous Dame gave her Sonne in Law, who wiſhing *Utinam liceret*, ſhe anſwered, *Si libet, licet*, : And a Law it is with the Apoſtle, *Lex membrorum*, The Law of the members, a law in force, αἰχμαλωτίζων, leading captive; the word is drawn from Souldiers taking and bringing in unwilling priſoners. Whereupon Aſtrologers, ſeeing the Heavens comm[illegible] e body that over-rules the man, and reading the conſtitution thereof in the Aſpect of the ſtarres, the ſcope of the affections in the conſtitution, the drift of the actions in the ſcope of the affections, and the manner of the end in the drift of the actions, by the help of this Perſpective (if Reaſon taking on her the rule, break not the common Chain) diſcover him from his Cradle, anticipate his hiſtory, & oftentimes in the beginning of his life, gueſſe unhappily at the manner of his death.

I grant, the rationall part diſliketh alwayes, but is ſeldome ſtrong enough

to reſiſt unruly Nature. The vicious perſon cenſures that abſolutely, which upon ſecond thoughts fits his humour; condemneth in the firſt judgement of the underſtanding, what he liketh in the laſt: which the will alwayes following, doteth upon in particular, what it abhorrs in generall: *Medea's* caſe, *Video meliora proboque, deteriora ſequor*; and his, who hating poyſon loved Spiders; and the preſent Uſurpers of the Crown of *England*, who ſpitting at the odious name of Traitor and Murtherer, yet trade in Treaſon and Murther, as ſuitable to their purpoſes.

This double motion in the ſoul (called by St. *Auguſtine Cœlum Dei*, the Heaven of God) from bad to good, good to bad; firſt diſapproving, then approving it, may be well illuſtrated by the two croſſe motions of the Heavens, the one naturall from Weſt to Eaſt, the other Diurnall from Eaſt to Weſt: And as the proper motion of the Moon (being moſt remote from *Primum Movens*) is of all the ſpeedieſt, the dayly ſloweſt: So

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is the rationall courſe of the mind then ſwifteſt, when it is furtheſt from *Cœcum Movens*, Blind affection: For, reaſonable ſoules are all alike, there is nothing to chuſe, might you make your choyce; no inequality in ſubſtance or faculty; each hath the ſame parts and properties, no more nor leſſe than others: difference of operation flows from the more or leſſe convenient room wherein it labours: Not that it uſeth Organs, no not ſo much as animall Spirits, they are too groſſe for rationall kind of work; the intellect is like it's Maker, παν ὀφθαλμός all eye: but that the ſenſes miniſtring Objects find it work while it dwelleth among them; which proſpers then beſt for Science & Prudence, to make a knowing and good man, when their miniſtry is ſtill, and unattended with noiſe of Paſſions, or troubleſome apprehenſions of good and evil, which an untemper'd body moſtly occaſioneth (as a man is, ſo he thinks) and an untemper'd body ariſeth chiefly from an unequall heat, the main active quali-

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quality. The exceſſe whereof laviſheth into luxury, pride, ambition, rebellion, murther, the common and known fruits of fiery and ſpleeniſh tempers; the defect precipitates (among other failings) into daſtardy and ſtupidity in a Good Cauſe, which is the extremity of all baſeneſſe, and dayly effect of frozen & dull metal. Briefly, diſtemper'd humours are as ſubject to Paſſions, as paſſions are to diſtemper'd and ſickly humours; like Symbolicall Elements eaſily turned into one another: And an equall temperature (in him who ſeeketh not unnaturally to croſſe nature) is a fair ſtep to equall dealing, eveneſſe of conſtitution to eveneſſe of life, freedome from extremity in Nature, to freedome from exorbitancy in manners, *Temperamentum ad Juſtitiam*, to Morall Juſtice, which is the moderator of Morality, and Rectifier of humane actions; Otherwiſe naturall inclination to vice or Vertue in ſome more than others, ſhould be nothing; which is againſt Phyloſophy, Experience and Divinity; demonſtra-

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ting, That as the the unbridled ſwing or incorrection of ill nature māketh one odious (witneſſe *Fairfax*, whoſe Father ſaw his malignant Aſpect in the Cradle threaten miſchief, & his Leivtenant General, whom from his youth up went for φθερτικὸν τὲ ζῶον καὶ ἀναιρέλικον, that miſchievous and pernicious animal, the Serpent;) and the correction of it renders another famous (renowned *Socrates*, to ſtill his Scholars rage againſt a *Phyſiognomiſt* taking his marks of le wdneſs, acknowledged Nature meant him wicked, but he had croſſed it:) So God himſelf is ſo taken with that of *Job*, *Ab infantia crevit mecum miſeratio, & ab utero egreſſa eſt mecum*, implying his ſtudious education of a good *Genius* to a perfect growth in al ſorts of vertue ſumm'd up in mercy (*Non adulterabis & ſi quod aliud eſt mandatũ ἐν τέτῳ ἀνακεφαλαιῶται hoc verbo ſummatim repetitur, diliges proximum tuum ſicut teipſum*) That he extoll'd him above mortality, *Nunquid conſideraſti ſervum meum* Job, *quod non ſit ei ſimilis in terra, vir ſimplex & rectus, ac timens Deum,*

Deum, & recedens à malo, Haſt thou conſidered my ſervant Job, *that there is none like him in the earth; a perfect and upright man, one that feareth God and eſchweth evill:* Whereupon *Philo* bringeth him in loving to praiſe the towardly moulds of Nature (whether quiet as *Noah's*, peaceable as *Melchizedeck's*, ſublime and fatherly as *Abram's*, Royall as *Jacob's*) which he hath made to difference ſome from others, as Antidotes from Poyſon, or as uſefull living Creatures from deadly Serpents. And as a naughty diſpoſition cannot proceed from Goodneſſe of naturall Conſtitution; ſo a vertuous inclination or good nature cannot derive from badneſſe of naturall Conſtitution either in exceſſe or defect: for why ſhould inequality produce equality, or equality inequality; why ſhould any *Medium* beget an extream, or any extream a *Medium* or diſpoſition to good? wherefore the bad deſcendeth from want of temper, unevenneſſe of conſtitution; the good on the other ſide, from temper, evenes of conſtitution; this

bends

bends, and in a manner fixeth the mind on right Objects, that on wrong, men commonly grow ſtrait or crooked as they are ſet in the womb; imbred properties and conditions are hardly movable: So unſpeakable (in my poor Opinion) is the Fundamentall bleſſing of a well compoſed nature; ſtout, yet ſtay'd, juſt, yet mercifull, patient, yet reſolute, chaſt and ſober, ſweet and gracious, mild and gentle: In a word, looking towards and leading to all goodneſſe, as leſſe paſſionate, more ingenuous and tractable. See here *in tranſitu* a ſhort diſcovery of the nature and treaſure of a Quality generally magnified in our expreſſions of mens good deportment, ſaying, *Such a one is of an even temper*, but never yet deſcribed or glanced at by any, as if it could not be found out without the Card of King *Charles* to guide to it; or as if it had been reſerved a purpoſe to bear the name of his temper: Who excelling (all the world knows) more in the Prerogative of naturall moderation than of Regality, might (as

Philo

Philo praiseth young *Moses*) have been suspected πότερον ἀνθρώπου, ἢ θεοῦ, ἢ μικτὸς ἐξ ἀμφοῖν whether he were humane, Divine or mix'd of both.

Nor went he about by untoward carriage to raise this Royall Foundation, as some who let loose the reines to youthfull lusts, though (as the same Author writes of the same Prince, μυρία ὑπερκαύματα διὰ παρασκευὰς ἀφθόνους ἃς αἱ βασιλεῖαι χορηγοῦσιν, ἀλλὰ σωφροσύνη καὶ καρτερίᾳ, ὥσπερ τισὶν ἡνίαις ἐνδησάμενος αὐτὰς millions of provocations through large provision which Royal Palaces administer, but reining them in by temperance, raised upon it all vertuous habits, each whereof is too large for my little Tablet, asking a volume. I shal only touch one link of the golden Chain, for all are concatenate, where one is perfect, that by proportion thereof, the rest (as *Hercules* by his foot) being imagined, you may see the cause of that admiration that carries him unto heaven. And that is the mention'd vertue extended by the

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Divine Philoſopher to the moderation of fears and raſhneſſe, rewards and puniſhments, as well as of luſts and pleaſures; which reconciling to Reaſon, and Reaſon to Faith, it ſettleth an abſolute Government in the mind under *Sapience* and *Prudence*, making a glorious State of it. A more precious Ornament, by how much harder it is to compaſſe or expreſſe, ſave for ſuch as himſelf, whoſe life was one of the beſt and livelieſt deſcriptions of it this Age hath had.

In the Moderation, firſt of Diet, apportioned not by one meaſure, but to the need of Reparation, more or leſſe according to mens ſeverall ſtomacks and abilityes of digeſtion: Where the waſt is ſmall; many times a little ſupply is too much; where the force of naturall heat is quicker to ſpend the moiſture, a great ſupply is too little; the quantity due to one, packs a ſurfet upon a weak, not ſufficing a ſtronger Nature. As inevitable abſtinence is no Vertue; ſo neceſſary fulneſſe no vice. God had given him an able body, and appe-

tite ſuitable to his ſtrength and *Climate* that gave him firſt breath; which he moderately ſatisfied, not exceeded, as a Chriſtian, not Epicure; as himſelf not a *Tiberius Nero*, whoſe diſſolute courſe of life named him *Biberius Nero*, for ſervice, not pleaſure; no not by one Act of inſobriety all his dayes; which in a drunken deluge (calling for πυρὸς καλ-κλυσμὸς that of Fire, to puniſh it) is an example ſo rare, that the ſober *Spaniard* affirmeth, *Quien quiera ſe caſa una zorra en el ano*. The *Pythagoreans* working ſtrange Cures and preſervations by this golden *Mean*, promiſed the uſe of it continuall health and long life: Others think *Enoch*, *Elijah*, and the Evangeliſt hold by this Leaſe to this day: And were it in *ſtatu quo*, as it was in the firſt Creation, uſing this tree of life, it might continue living without end. 'Tis the ancient Doctrine of the Church, that our firſt Parents holding this tenure, had been immortall; and that they ſhorten'd the dayes of man by intemperance. Whence I am bold to ſay, Our

well temper'd light might have endur'd and bleſsed great *Britain* with happy influence many and many years, had not the Sonnes of darkneſſe put it out.

2. Of naturall delight and pleaſure; he ever kept the troth firſt plighted, held to his firſt choice, continued his firſt love; neither multiplying it with King *Solomon*, who had ſeven hundred wives, and three hundred Concubines; Not dividing it with King *David*, who deſcending from the Royal bed to truckle with *Bathſheba* was (*quoad hoc*) a man after his own heart, but adding the lines thereof all to one (who is the Summ of all) *he was a man after Gods own heart.* an affection of love more *affectus unionis* and the affection of Union, than it had ever been in the world before; the ſeparation of her ſweet Society, during the warre, troubling him little leſſe than the Eccliſe of his Royalty. Lo! a degree of love more exceeding the love of Princes,

than

than the love of Princes, as more intelligent, more spirited, excels the raptures of it in private persons! Lo, a degree, which only Christ's to His Spouse surmounted, only his Royall Consorts, in Retribution equalled: The reciprocall hold of which union, according to Gods ordinance, προσκολληθήσεται τῇ γυναικὶ, i.e. *agglutinabitur uxori, & erunt duo in carne una*, made the Mystery of wedlock *Mysterium pietatis*, the Mystery of piety, and them μία καρδία, μία ψυχὴ one heart, and one soul, as well as one flesh; more interessed, delighted, and living in each other than themselves; singing in two parts the same words, *Dilectus meus mihi, & ego illi*, My beloved is mine and I am my beloveds. A Heavenly harmony! wherein God bare his part; The *Hebrews* noting the holy name and gracious presence of God in *Ish* & *Isha*, man and wife corresponding; the loss of so worthy a president is more than pity: But if it be high Treason against the Almighty to sever so unfellowed a pair, or alter *Ish* and *Isha* to *Esh*, that is, to throw fire

fire between them *Quos Deus conjunxit, nemo separet.* The execrable manner of Divorce amazeth both men and Angels, now joyfully celebrating the consummation of his marriage with the *Sonne of God*, in leiu of a dear and disconsolate Lady left behind.

3. Of feares and rashnesse: This, all the beginning of his Raign lay asleep in his peacefull arms; & O that it had persisted undiscovered, and no unhappy Alarum of Civill Warres had made it known! O that he had continued as God ordained him! *Melek alkum gnimmo*, A King not to rise, or resist with him, as the *Jews* expound it; as no man ought to do, so others render it; In the heat and louder noise of the insurrection; his Allegation to quell it; *That the Militia was in the King*, was not heard, how oft soever iterated & re-inforced by him (knowing that Civill Warres thorowly kindled, commonly last while ought is unwasted; like an unmercifull force of unquenchable fire,

ceaſing only in the laſt ſtick of fuel:) yet after in time of cooler blood, leſſer dinne, and the Armies Uſurpation of it againſt the Parliament; the Sages thereof hearkned to him, and acknowledged it His, not theirs, or any others.

Heaven and Earth take notice of it as Arbitrator of the Difference, who was in the right, who in fault: for if the Military power were in him, by what Authority iſſued the firſt Commiſſion of Warre againſt him, under pretence of maintenance of the true Worſhip of God (which his life and death proteſted) and bringing him to his Parliament, which he had not deſerted, allowing alwayes liberty of free acceſſe to him. Nor fled he from it, but from the Serpent into which his ſtaffe or Power given into their hands was converted; as *Moſes* fled not from his Rod, but from his Rod Serpentized; or as his good Subjects firſt from their private, then from their common home (their Country) to ſave their lives

lives and ſoules from the rage of Schiſmaticks: who filling the ſtreets, Hall, and Palace of *Weſtminſter*, deſperately threatned Head and Members, who would not rave in their ſteps, and rage to further their ends; and when the Reckoning cometh, ſome of them will be known by their ears and fingers, which Major *Maxy* and his Aſſociates ſhortned in the expulſion and chaſe of them [preſſing upon the Preſence gate, like *Sodomites* upon *Lot's*) up to *Charing*.

Here like a tender Father (ſo the Law ſtileth him, *Pater Patriæ*) againſt an unnaturall and blood-thirſty Child, he was forced to draw, and ſecond his Diſputation with the Sword: In defence (as the ſequell proves) of Religion againſt Hereſie, Monarchy againſt Anarchy, Plenty againſt Scarcity, the Church againſt Sacriledge, convenient Habitation againſt Deſolation; contentedneſſe againſt Diſtraction, the Laws againſt Licentiouſneſs, the liberty of his Subjects againſt ſlavery, his own, and

their Lives againſt murder, his Throne againſt uſurpation, his Royall Heirs againſt Diſheriſon; nay the Parliament it ſelf againſt Conſpirators, repreſenting thoſe who banded together, and bound themſelves with an Oath of Execration, *Neque manducaturos, neque bibituros donec occiderint* Paulum; *That they would neither eat nor drink till they had killed* Paul. For were they not (as the word *Hammithkaſſherim* Conſpirators ſignifies) bound, and bound by an oath, Oath and Covenant to devour (after the Church, State and him) the Parliament it ſelf laſt (the friendſhip which *Cyclops* did *Ulyſſes*.)

Here, I ſay, he arms, with a Spirit fitting ſo weighty a Cauſe; the courage (I may ſay without flattery) of a Lyon printed within his heart; which his Royall Father King *James* carryed upon his boſome. For taking on him the place of Generall, won he not *Cæſars* praiſe, uſing to his Souldiers the word, *Venite*, Come; not *Ite*, Go? And his who was *Primus in prælio, ultimus*

mus iu fuga, first in, and last out of Battel? Lead he not his on, held and cheer'd he not his up to stand by him, and run but his hazard when they took a running in both Battles of *Edgehil* & *Naseby*, which any other people (a poor *Turk* or Heathen) would have thought scorn to deny his Officer? And among the *Romans* the Crosse heartened more than their *Ancilia*, Christianity more than infidelity: A heartlesse Christian is worse than a bold Ethnick, the one denying, the other maintaining his God; the one worshipping the true Deity falsely, the other a false truly. Fresh and fragrant to the *Hollander* is the memory of a *Spanish* enemy; who seeing his *Generalissimo* enclosed by the Prince of *Orange* (without possibility of escape for both) leaped from his own horse, helped him up, and saved his life by a consciencious choise of his own death.

But as the proweſſe of *Agamemnon* most befriended by the Gods, booted nothing when the honour of the Day

was destined to the *Trojans*: So where *Jehovah* will appear *Elohim*, and the will of providence is to deny the victory, valour it self yeilds, and the greatest president of moderation (called by *Plato*, *Amicus Dei*,) suffers violence by a herd of Beasts, scrambling for each lock and mouthfull within their power. God in the last great fight, to humble his haughty party, not to disprove the equity of the Cause, to shew his dislike of their carriage in it, and ingratitude for many great Advantages reach'd by the hand of Prince *Rupert* (His trusty Generall) with their unreadinesse and unworthynesse to receive more favour, *Incutiendo timorem*, By impression of causeless fear (the Black Rod he useth in the punishment of refractory hosts) gave their backs to the smiters, and their lives to the edge of the Sword; And with the pillage of the field, his plate and Cabinet, Wardrobe and Ammunition; the pillage (for the time, the term of his life, to this day, as it hapneth) of the State, his Throne and Scepter; of his

Friends

Friends, Lands and goods, Houſes and livings; of the Land, Laws and liberties, Wealth and quietneſſe, Policy and Religion; of the Churches Patrimony, Revenues of Biſhops Lands, Deans and Chapters; of the Church it ſelf, Fonts and Chalices, Bells and Organes, Books and Veſtments, Monuments, and holy Tables, to the poor Cheſt of Alms: In a word, all thoſe things, the violation whereof from the beginning of the world, within and without the pale of Gods Houſhold, was ever held Profanation, the alienation Sacriledge. Yet in the loſſe of all that was in his hand to protect, and poſſibly ſubject to the prey of Diabolicall ſtrength or malice, his Princely Spirit held up. Where to expreſs the rare temper of it of fear and boldneſſe (*Timere novit & audere fortitudo*) as to ſecure his broken Troopes, he made haſt to *Litchfield*; ſo to encourage their drooping hearts, he marched afterwards, as if he had gone to prove his good fortune, not to recruit after bad; diſcovering neither in the tem-

perate pulse of his discourse or countenance, more than an unpassionate resent of it; as if he had been Passion-free; or not the Patient, but a meer spectator of the malice of it upon another.

Nor lost he his confidence with his liberty, when he was imprisoned, sold, and rendred to the Butchers by that accursed *Scotch-bramble*, to whose flattering, instead of many surer Sanctuaries (in *Holland*, *France* and *Ireland*) He chose to flye; to avoid the next storm which his unrecruited Army was not able to encounter. Wretchednesse below a Pagan to imitate, and above (were *I*, as *I* am not a peice of one) an Orator to utter! The more scandalous as done to a native and gracious King; so abominably odious, that it denominateth the *Scots* **Koning-verkopers**, King-sellers in all the Low Countries, and (*si fama vera est, ut est*) *Roy vendeurs* in *France*, *Roy-vendidores* in *Spain*, and *Re-venditores* in *Italy*. A heavy imputation! Yet I hope they will wipe it off

the

the Nation upon the Faction, by their preparation and aid to revenge his cauſe (a *Specimen* whereof is given in the payment of *D. Doriſlaus* for his audacious Enterpriſe of matchleſſe villainy) and ſettle in his inheritance the inheritor of his name and vertues: who looks gratiouſly on the condigne encouragement of his true friends in *Scotland*, but on the baited offers of the falſe Brethren, as his exil'd Subjects do on the Armys invitation to return home; who likening it to a Sea-boy, or ſome *Nulla retrorſum*, anſwer as *Athanaſius* did of the *Arrians* wondering at his abode in baniſhment "Αιματα διψῶντες, ὥσπερ σαγήναις χρῶνται ταῖς ἰδίαις κακοτεχνίαις, thirſting after blood, they uſe their wicked fetches as Purſenets: which, if it were obſcure in the firſt Edition hereof, is now cleared by the impoſition of the ingagment to catch the Kingdome, and make it ſure to them: ſuch a ſnare, that all the counſell of hell could not deviſe a firmer; yet it ſmels ſo ſtrong of that place, that their Generall and his

his Companions loath the ſcent of it, and is ſcorch'd and rotten with the flame thereof, that they who are frighted and forced into it, will (without queſtion) find time to break it.

He diſappointed the proud ends of his un-Princely uſage in frequent changing his priſon (at laſt to unhealthy Ayrs) ſtraitening his Line, lengthening his impriſonment; ſhortening the Royall Table and Wardrobe to weary him to compliance: Going from *Pilate* to *Herod*, and one Dungeon to another, with as little ſhew of ſadneſſe, as if he had gone a progreſſe; extending his patience to the length and meaſure of his reſtraint; nay, taking more ſtomack at his ſcanty Allowance, and putting on more reſolution at the want of ſhift, he became more glorious by acceſſe of troubles: Magnanimouſly preferring the ſafety of his right and honour before his head; rather to dye a good King, than live ſubjected againſt Law and Conſcience (we have *Verba regis*

mori

morientis for it, *I had not come hither, had I come up to your motions*:) and so undauntedly looking Death it self in the face upon the Scaffold, that he was seen to smile at the feeble power of it.

In all which he was *Melek alkum*, a King unconquered; ὑπερνικῶν, more *than conquerour of carnall lusts* (a great conquest, though the vehemence of the passion and naturall inclination well considered; in a short partaker of the Divine nature transformed into God, whose might is invincible, and Glory incommunicable.

And as fabulous Antiquity reckoned *Hercules* for his Valour among the Gods, who having cow'd the Earth, climb'd the Heavens, crying,

Ite fortes, uli ducit
Celsa magni exempli via:
Cur inertes terga nudatis?
Superata tellus sydera donat.

That is,

Go Champions, where the high-way leads

Of

Of great example; why cowards beats
Your heart back? the Center over-
run,
Gives the Circumference overcome.

So true Christianity warranteth us to believe, and speak him number'd among the Saints; finding that true which his most faithfull servant piously and comfortably told him at his departure, *You are going from a temporall Crown to an eternall.*

4. Of rewards and punishments; The exemplary lives and matchlesse Learning of his Reverend Prelates and Deans of Cathedrall Churches, the studyed skill and sound judgement of his incorrupted Judges, the large apprehensions and dexterous Pens of his experienced Secretaries, with the great Abilities of other Officers of State (a rotten Pippin in a Bunch, promising peradventure fair at putting forth, now and then, here and there excepted,; the most carefull eye not seeing into the soundnesse of the

heart

heart, or fulneſs of the brain (the two eſſentiall principles of a good Miniſter) but by the actions of the hand and utterance of the tongue; which oftentimes prove falſe, *Indexes*, doubling the trace as it were, and leaping to hide the falſeneſſe of one, and ſhallowneſſe of the other) are a full tale of witneſſes of his unpartiall diſtribution of preferments according to merit, not chance, diſcretion, not favour; for the publick good, not advancement of private perſons. And that to the reaſonable ſatisfaction (I think) of all, but clamorous Malcontents; who were either unable to bear Rule or Office thorow want of ſcience, (yet viewing their ſmaller parts in a multiplying glaſs, ſhewing them greater than they were; they either envyed the grapes themſelves as above their reach, or taller men than themſelves, who were made to gather them:) Or if ſufficient, unfit; thorough fault of judgement and experience: Otherwiſe they had not thought nothing could go well, where they ſate not at the Helm;

or

or that a few honourable places in Church and State, could pleasure all, that the then flourishing Universities and Innes of Court yearly sent forth accomplished.

His ready submission of the great Cause of Ship-money [the Grievance of the Land] to the Tryall and Decision of the Judges, who by application of it to the Law, best knew the justice or injustice of it; His strict charge of equall dealing between party and party without fear or favour; His displeasure against the shuffling of one or two of them; lastly; his gratious resolution to leave it off after Sentence given on his side by the *Major* part (fearing perhaps the *Minor* might be the better, or that the matter was undecidable like the controversies passed over by the *Roman* Senators with a *Non liquet*, His wary conscience would choose the safer, *Honestum ante utile*) is as clear a Testimony, that he was none of those Monarchs who (as if their Arms were a half Moon with the Motto, *Donec totam impleam*

Cir-

Circumferentiam) fling at all; nor of thoſe Tyrants whereof *Samuel* ſpeaketh, *Hoc erit jus Regis qui imperaturus eſt vobis, Agros veſtros, & vineas & oliveta optima tollet, & dabit ſervis ſuis, ſed & ſegetes veſtras, & vinearum reditus addecimabit, Greges quoque veſtros addecimabit, voſque eritis ei ſervi*: But of this Conſtitution who was *Deliciæ humani generis*, The flower of Man-kind; whoſe word was, *Non mihi, ſed populo meo*, Not for my ſelf, but for my people; and his commendtion, *Abſtinuit ab alieno, ſi quis unquam*, If ever any were juſt, Behold the man.

His like exactneſs in the correction of Malefactors is moſt notorious in the caſe of murder: As he heard with ſorrow the cry thereof; ſo you might *citius Solem è Cœlo*, ſooner draw the Sunne out of Heaven, than him from Righting of it; ſometimes mitigating or delaying the puniſhment, never pardoning the execution.

My penſill here ſtands at gaze, thinking of the cruell retribution of his righteous

tcous carriage! That the only life of of the Law should be adjudged destructive to it! The uprightest Umpire of Causes, unequall, The expert and carefull Pysician of the Kingdome, pernicious! The second Prince of peace, contentious! and all by his sycophantizing Court of Parliament, loading him with it's own crimes, and forcing his pure hands once to dip in blood; for he rather suffered than gave sentence of death against the Lord Deputy; Though he laid his own on it, as meriting and provoking Gods hand upon him.

Tis true, if the Earl were unguilty (as all believe) then, as *Augustine* (a great Father of the Church, and glorious Saint) was *Durus Pater* a hard Father; so he (a tender Nursing father of the same, and blessed Martyr) *Durus Dominus* to him [and him only:] Both for rigid Censure, of innocent infants, the one; of an unfaulty servant, the other. And as that was *Nævus Augustini*, the Saints errour; so this *Nævus Caroli Re-*

gis, the Martyrs, that unretracted, this recanted as openly as committed, and pardoned upon Confeſſion. Was not the Kings *Peccavi*, *I have ſinned* (in the matter of *Uriah*) immediately anſwered with, *Deus abſtulit peccatum tuum*, *God hath taken away thy ſin*? Nay, Βλέπε ὀξυτάτην θεὸς φιλανθρώπε μεταβολὴν, See the moſt ſudden change of God the Lover of Mankind) while it was only purpoſed, not uttered, *Dixi confitebor adverſum me injuſtitiam Domino, & tu remiſiſti impietatem peccati mei: I ſaid I will confeſſe my tranſgreſſions unto the Lord, and thou forgaveſt the iniquity of my ſinne:* And are not the holy Scriptures written for our learning, that we might have hope?

Yet as *Joſiah* loſt his life for a ſin remitted; ſo the Law (*Quicunque effuderit humanum ſanguinem, fundetur ſanguis illius*) condemned him, and God decreed his end. Notwithſtanding, his Foes who ſought it *ſans l'avoir gaigné*, without cauſe, and κακοήθειαν τῶν χυδαίων ἐξέλιπεν, wrought it by

force of Arms, as the *Jews* did *Christ's* [delivered also by the pre-determinate counsell and foreknowledge of God] were alike guilty of Royall and innocent blood. And if the penitent and absolved Accessary, incessantly urged, and in a manner, for quietnesse sake, necessiated to do amisse, were sentenced to dye without remedy: How irrecoverable is the sentence, and infallible the Execution of the wilfull and impenitent Actors in both Tragedies, who are condemned already *Iudicio præscientiæ*, and whose damnation sleepeth not? God forbid, we should think he would take and tear in peices a harmless Lamb, driven for succour to spoyl a branch of his Vineyard, and suffer a hundred Regiments of wild Beasts to lodge in it and make such full spoyl, that nothing can be added by this or after-Ages, without a day of slaughter prepared for them.

He rendred to man his, and to compleat the *Platonicks* fence of *Suum cuique*; to God his too; in begging of him, and giving to him. 1, The

1. The hour of prayer had not the like obſerves in any *Series* of Chriſtian Monarchs going before him; Nor can it have a better in thoſe that follow him. Going upon *Parole*, after half a yeares longer incarceration for my challenge of that *Goliah*, in whom the uncircumciſed moſt confided, to a diſpute before the priſoners and Committee, touching his own daring Argument in the Pulpit againſt his Majeſty; which he promiſed to accept the next day, but conſcious to the weakneſſe of his Cauſe, thriving better in the field than Schooles; by Bullets than reaſons, he plaid leaſt in ſight ever after, I ſaw him in *Wales*, where he was alſo hunted like a Partridge on the Mountains, often changing, never neglecting the Oratory, ſometimes conſecrating with his vertuous preſence profane Inns, as he after did unhallowed priſons. When they did their beſt to ſmother his ſoul by an uncharitable denyall of that liberty to him in the exerciſe of the true, which they gave themſelves in the uſe of all falſe

Religions, brought in by ſhip-fulls from all infected places under Heaven, allowing him only ſuch Miniſters whoſe breath is infectious, and monſtrous prayers had need aſk forgiveneſſe for themſelves, he turn'd his own Chaplain to give it breath, in a ſmall and uncourtly audience, had not the preſence of God, and His good Angels made it up.

2. In giving to him he was no leſſe ſingular, but as far from thoſe Potentates, who with *Senacherib* make themſelves Gods, or with *Sapho*, who having taught his tame Birds to prattle *Magnus Deo Sapho*, The great God *Sapho*, ſent them to teach their wild fellows the ſame Leſſon, canvaſe for the place, as they are from God. His piety gave place to his higheſt Soveraignty, by acquieſcency in the Title given him in the *Canon*, *Solo Deo minor*; in *Tertullian*, *à Deo primus*, *poſt Deum ſecundus*; and of *Juſtiniam*, *ultimus Dei ſervus*; contenting himſelf, ſo he might be the laſt man, and bring up the rear in his ſervice.

vice. His Sanctity rendered honour to his Excellency, Dignity, and Prehemi-nence, by a free and gratefull return of mind and reaſon (which he received from his hands without help of Ele-ments concorporate in the body, or of Angels and ſtarres contributing to the lower portion of the ſoul) ardently in-tent, and wonderfully tranſported with the knowledge and love of him. His Religion (and a threefold cord is not eaſily broken) paid homage to his uni-verſall Royalty, by ſtooping his Laws and Ordinances, thoughts and wayes, private and publick, (the matter of the Earl, as King *David* did his, the matter of *Uriah* excepted) to the imperiall ſway of his Scepter. And had his Sub-jects, by his example to his Soveraign Lord God, given him half his due of Precedency to his Supremacy, of Reve-rence to his Majeſty, and of obſervance to his Regality, we had ſit under our own Vines, and under our own fig-trees to this day.

And for a further demonſtration of

his unwillingneſſe to detain ought belonging to him; although he would have been glad to pawn his own Rights, to purchaſe the ſweet fruits of peace; Reſtitution of his Dominions; Liberty, Reſt, Quietneſſe, with the amiable Society of his Royall conſort and lovely pieces of himſelf, like Olive Branches round about his Table: Yet fearing more to ſeize on that which man gave to God, entituled, *His portion, his Tithes, his Offerings*, by a ſpeciall way of appropriation, that they might be untouched, than he was troubled to part with that which God gives to man, and to rob God than himſelf, according to the good counſell given to King *Lewes*, *Aſſenſum non præbeat improbe affirmantibus, non debere eſſe res Dominicas*, id eſt, *Domino Dominantium deditas, ita ſub defenſione Regis, ſicut propriæ ſunt hæreditates, magisque, quia quanto Deus eſt excellentior, tanto præſtantior eſt Divina cauſa mortalium poſſeſſione: quarum divinarum rerum Defenſor & cuſtos divinitus inſtitutus, non ſolum eas ſervare, ſed etiam multiplicare*

tiplicare debet, magisque illa quæ diximus præstantiora quam sua illum defendere oportuit & augmentare) Neither the Fruits of peace, nor sence of present, nor fear of longer and harder bondage, girt with as many Deaths as guards, could draw him to defile his hands with the sale of Gods Patrimony, or abolition of Episcopacy, further than the reference thereof to the judgement of a *Synod*: Which having before it's eyes the sad example of upper *Germany*, weltering in gore thirty yeares, and made a desert without house or harbour in fourty *English* miles riding; a heap without distinction of Bounds or Land-marks, as *Ægypt* after the flood of *Nilus*; and needing the Art of measure to be divided among the Remnants, bid from all parts to till it, more than *Ægypt* it self inventing it: And all this, after the Lord had waited without successe for restitution of his inheritance, partly thrown open to the Common, profane or publick use, and partly jumbled together with the Heritage of the boldest Chapmen: Nay, having

having before it's doores, the ſame or worſe Spectacle of Gods dreadfull wrath, he had cauſe to think, if it had been convened, it would not likely have added fewell to that fire, which the firſt deſtruction of the Church helped to kindle. God menaceth to take away that which is ſtiled theirs, who are bold with that which he calleth his; And who ſeeing his hand upon a Nation laden with his ſpoyles, will not ſay, 'tis in way of retaliation, to be even with it? The great Councill of State had done better, and better for the preſervation of themſelves and their Truſtees, to appeaſe his anger by acknowledgment of the ſin of Sacriledge, which the devaſtation of the Land indigitates, and by ſtudy of Satisfaction by reſtitution, which he demands *affectu, ſi non effectu*, really or affectionately performed to a mans ability, no remiſſion without it; as good Diſciples of their Religious Maſter, who in reſtoring, as I have heard, ſomewhat of the Churches Right coming to him by his Predeceſ-

ſors

ſors exchange of Crown-Land, ſhewed his good will to render back all, and hatred of what he could not correct; than to increaſe the fury of his diſpleaſure to the preſent viſible, and without his plenteous goodneſſe, the utter, ruine of the Land, by ſweeping away all his Portion in Lands, Tithes, and Offerings. 'Tis no contradiction to ſay, as the Lords ejection of the Biſhops out of the upper Houſe, was the Houſe of Commons ejection of the Lords: So the Houſe of Commons Diſſolution of the Church [*al piu potere*] was the Diſſolution of the Houſe of Commons: When the old Father *Criſis* by a large ranſome tendered with prayers and tears, could not obtain his Darling taken Captive by *Agamemnon*, he got *Apollo* to wreſt her from him by the Peſtilence, So oftentimes God is fain to extort his goods out of tenacious hands, and to cut off, where they will not let looſe. The holding back of *Helena* continued the *Grecian* warrs againſt *Troy*, to the ſacking of it; God give, that theſe broiles

broiles ſcatter us not (for detaining ſome, and ſeeking the reſidue of his peculiar) to ſay with the baniſhed *Trojans*, *Fuimus Troes*.

This ſort of Traffique or Merchandiſe [ἐμπορικὴ τις, in *Plato*] between God and Man, in aſking of God himſelf, and giving to God himſelf, was as *Purgatio ſolvens*, a ſtrong Purgation, after the gentle uſe of Moderation in the Premiſes, as a good preparative to expell corruption of worldly Greatneſſe: And inſtead of a Recapitulation of what is ſaid, diſcovers his prudence comprehending all morall Vertues, and Sapience regulating them and Spirituall.

1. Prudence, as the Founder of Morality, made him a good man, and good King: Firſt, by accommodating him with means to attain perfection; with meaſure to perfect ſoberneſſe without intemperance; with wedlock, Chaſtity without incontinence; with refuge from tumults, innocence without partaking of other mens ſins, with endeavour of arms,

Right

Right without injury; with temper, Resolution without impatiency; with severity, justice without effusion of bloud; with contentednesse, justice without oppression; with Supplication, plenitude without misery or necessity; with payment of Tribute to God, his peace without breaches; with maintenance of his Cause, and restitution of his Divine Right, Justice without defraudation. Then by teaching him so artificially to conform generall Rules to particular actions, that by the prudent application of his good principles in the common and civill Laws [testified by the Masters in both faculties] and of his other Politick and Morall Maximes, known to all, and of all them readily served to his understanding by a retentive memory, able to recognize any whom he had once seen, to the accidentall occurences of his life and Raign; he drew conclusions, tending even in warre to peace and welfare. In his *Proficiscere*, *Go you*, to one; *Veni*, *Come you*, to another, *Fac hoc*, *Do this*, to a third; the most expert Com-

Commanders gave him the commendation of a cunning, though unfortunate *Centurion*. And he argueth ill, who collects improvidence from misfortune; is an unskilfull Moralist, who takes the height of Circumspection by uncertain Victory: That leads to this; this alwayes follows not that: That is a help to this; this no certain sign of that: What watch hath Caution to prevent incorrigible fear in common Souldiers, or undiscernable treachery in a Counsellor or Commander, or the unavoidable push of irresistable Cataracts? There is no hold of faint-heartednesse, no lock against falsehood, no fence for overmightinesse. Sometimes the veriest Simplicians are most lucky, the wisest Polititians least, especially where orders are unobserved. Had his enemies been wise in their generations, they had not done all that they dared to do; Or grant them to be as Politick, as fortunate, they are farre from wise Governors; subtile *Achitophel* by the composition of his name (*Achi*, and *Tophel*) was but a piece of folly doubled. Where

Where he was at a ſtand (as who is able to ſound all matters! Many heads ſee further, and bind faſter than one: As in *Hierarchy*, the inſufficiency of a Dioceſſe to decide a controverſie, is ſupplyed by conſultation of a *Synod*; the defects of a Synod by *a Generall Councel*, where the holy Ghoſt is Preſident: So in policy, two eyes ſee more than one, and many more than two; *In multitudine Conſiliariorum eſt pax*) He adviſed with his privy Council: Where His privy Council could not ſatisfie him and his people, he called his *Parliament*. The great and unweldy Body whereof wont to move ſlow, but ſafe, ever ſafer than this laſt: Which (as the *Alarum* following the Treatiſe amplifies) looking too high, in aiming at his Prerogative; coveting too much, in aſking of him the Church which he could not give; going too farre in taking his Sword from him; growing too fierce in drawing upon him with it; running headlong, and laying hold on him, threw it ſelf under foot, many of it's

Mem-

Members into prison, and him upon the Altar, whereon his spotlesse soul suffered for, and by the sins of the people, which speak him not unwise, but undeservedly unhappy in their imprudent treachery: And unhappy only as to men, but happiest in the highest degree, to be accounted worthy to be enabled to make reluctant nature bleed for the name of Christ: I observed, that the Moderator of himself (whosoever) is a friend to God, much more a good man and good King conjunct. He was a Friend by double right, and by a sure token, *usque ad aras*: Death it self could not divide God from him, nor him from God; who going thorough the storms of it with King *David* (signifying a friend) who was only ready to dye in him (*Si ambulavero in medio umbræ mortis, non timebo mala, quoniam tu mecum es*) could not forsake our *David*, who after many a tough and bitter conflict on his behalf, actually laid down his life for him; so that the Elegy of of the one, fitteth the other, *Vir bellico-*

sus

ſus & prudens, & Dominus cum eo, He was a man valiant and wiſe, and the Lord was with him,

As ſingularity of gifts recompenſed his naturall let in ſpeech, which circumſpectious Nature in a piece of curious workmanſhip oft leaves unpoliſhed, leaſt the full brain vent inordinately, By the double guard naturally ſet upon it, ſuperfluity of words ſhould ſeem monſtroſity, the richeſt mines have their mouths ſhut, making leaſt ſhew of treaſure; the empty Veſſel flotes and haſtens, while the well laden dives deep, and draws much water; an unſteady tongue ſpeaks an unſetled head, a ſtaid ſpeech diſcretion. *Iſocrates* (that *Attick Syren*) was the ſweeteſt Orator and worſt Speaker, the moſt delicate compoſer; and harſheſt utterer of an oration under heaven: *Moſes* having all the learning of *Ægypt* (the only Univerſity then in the Univerſe) might be truely ſaid to have all the learning in the World, a Princely capacity to conduct

Dure

Duro cervice Populum !) yet he telleth God (knowing his ſtammering better than himſelf) he was not *Iſh devarim*, A man of words, but even after God had ſpoken to him, *Cevad pe*, *Cevad laſhon*, heavy, and hard or difficult of ſpeech; interpreted by *Tremelius* a let (*impedito ore, impedita linguâ* (by the *Vulgar* a let and ſlowneſſe (*impeditioris & tardioris linguæ*) And by the *Targum* ſuch a deep impediment (יקיד ממלל ועמיק לשן) That he was fain to pump for it. So his Capitall, and ſole civill errour was in expreſſion of too much goodneſſe unthankfully abuſed; in ſwelling his people with Acts of Grace, unreaſonable for them to aſk, or him to give, without more aſſurance of better uſe of them, in being συμπεριφερόμενος, carried about or lead away with the love of an Adulterous Parliament, recompencing his dear reſpects, as Miſtreſſe *Arden*, in *Hollinſheds* Chronicles) did her loving huſband; who truſting himſelf in her falſe Arms, loſt his head-piece. As *ſponſus Regni* the Huſband of the Kingdom, he

he took it to be a helper to him; And by *Solomons* adviſe in nuptiall Love (תשגה, *In amore ejus errabis jugiter*) he might have erred in love of it without guilt of error; the fault was, in leaſing to it a ſpeciall branch of his power, during the pleaſure of it, in binding himſelf to attend the leiſure of its malicious errours; in giving it leave to ſit, till it could ſit no longer, & ſo it did, till it caſt its Plumes, in hatching a Cockatrice egge to *Eſay's* flying Serpent; that rowſed and ſcattered it:) In a word, in making it perpetuall that made it ſelfe dictator, this perpetual *dictatorſhip* undid him. At the Feaſt of *Saceas*, the *Babylonian* Slaves chooſing a King among themſelves, Governed their Lords and Maſters: So in the time of Parliament which his writ conſtituted, his conſent continued and perpetuated ſome Subjects Governours, under him, of all the reſt; and they made themſelves Kings under five members, and him a meer ſlave, either to the whiſtle of their Bills, or to the ſcourge of their Souldiers; to

gratifie the one, or to be carried up and down by the other.

And after *Otho* he was the second Prince I have read of, who evidently gave away himself; his Clemency helped his beneficence to shorten his Raign, and life: His trusting out too much of his Royal Estate, to set up over greedy and untrusty dealers, broke him.

At first, the life and Lines of *Britain* were in the Kings hands as Conqueror: who in the restitution of both, tying some to serve him in the warres, all to *A*llegiance by an annuall Oath; Summoned *Lay* and *Clergy*, more or lesse of either, as he pleased to advise with him *In arduis negotiis Regni*. This his great counsel growing on him in all *A*ges, the last above all put together, was now become as unlike the first, as it was the Privy Counsel resembling it; and the liker it is to that, the neerer is it to the Constitution of Parliament; for *Primum in omni genere mensurat cætera*, The first in any kind is the measure of all the rest: Yet covetously affecting *Phaetons* undue

undue, and unmanagable height; it felt his Precipitation.

2. Sapience, as the Benefactor to all Morall goodneſſe, made him a more exact Chriſtian without impiety, as prudence a good man, and good King without incivility, judiciouſly to underſtand, and rightly order, without Superſtition, or imperfection, *Acts* touching God; in himſelf and others.

1. In himſelf firſt: For, to omit the heavenly ſpeculation of his Book, that *Kiriath Sepher* or *Academy* of Chriſtian learning, incomparably plyed by Students, dayly in all places magnifying and aſking for it, in the phraſe of *David*, praiſing and aſking for *Goliah*'s Sword, *There is none to that, give me that*: The golden method and vein whereof, as of his ſet hand drawing for perpetuity, is not obſcurely ſeen in the Letters of his running hand, painting for ſhort continuance: And as the Parliaments cenſure of them reſembled *Julian*'s ſcoffe

at ſome chriſtian writings, Ἀνέγνων, ἔγνων καὶ ἔγνων, *I have read, underſtood, and condemned them:* So the Chriſtians reply to *Julian* would have fitted the Parliament, Ἀνέγνως, ἀλλ' οὐκ ἔγνως, εἰ γὰρ ἔγνως, οὐκ ἂν κατέγνως, *Thou haſt read, but not underſtood; for hadſt thou underſtood, thou hadſt not condemned them:* As preſumption, hatred, and neglect of God ſhew want of wit, (*Dixit inſipiens in corde ſuo, non eſt Deus,*) ſo fear, love, and care of him, ſtore of wiſdom, fear uſhering, love accompanying, and care attending it; and who more fearfull to offend, or more taken with him in holy Scriptures, (the *Pſalter* eſpecially, as the total containing Hiſtory, Prophecy, Pſalmody, Philoſophy, Myſtery, and what not?) or more carefull to walk in *omnibus juſtificationibus Domini, in all the Commandements and Ordinances of the Lord blameleſs?* as infatuating luxury, the firſt (*Statim ſequitur* [ſcilicet meretricem] *ignorans quod ad vincula ſtultus trahatur*) ſo abſtinence the ſecond; and who more ab-

abſtemious? As earthly-minded impatiency that; ſo patient ſuffering of wrong (as ſavouring altogether of high and Heavenly matters) this; and who more long ſuffering? as giddy haſtineſſe the one (φαίης κεν ζάκοτόν τινα ἔμμεναι ἄφρονα αὖτως) ſo compoſedneſſe the other; and who more compoſed? who liker *Moſes*, whoſe matchleſſe meekneſs (in the judgement of *Dionyſius*) made him worthy of Gods appearance to him? I imagine, one reaſon why he is ſaid to dwell in the Buſh, (which he only once viſited in a ſoft flame of inoffenſive fire) is, that he cannot leave or look off the ſtamp of his own gentle nature: He paſſed by *Elijah* in a ſtill and ſoft voice; He could not but take up his lodging in the quiet boſome of His Majeſty. To wind up all on one clew; as Averſion from God, and converſion to the creature, is the immanent effect of folly; ſin and fooliſhneſſe are *Termini convertibiles*, *Terms reciprocal*; *Navalath* comprehends both: So averſion from the creature, and con-

verſion to God, the immanent effect of ſapience; & his religius heart was ſo fixt to him, that neither the force, nor love of three Crowns could move it from him.

2. Then in others; manifeſted, as by His moſt Gracious incouragement of the Univerſities to the neceſſary ſtudy of the Liberal Arts (the Hand-maid) the honourable of the Civil Laws (the Uſher, the miſſe whereof we had felt in forreign Treaties) the comfortable of ſacred Theologie (the Miſtreſs) to repel Atheiſme forcibly breaking, and Hereſie ſubtily ſtealing into the ſtrong hold of Truth: So by his care that the Holy Scriptures ſhould be interpreted, not by novelizing Humouriſts, but by the primitive Fathers and Councils, the want of which skilfull and faithfull Piſots drownes men in errours (faithfully preached in the forenoone and catechetically dealt in readier portions in the afternoone in all the Conſecrated Places of Gods worſhip; the repaire and beauty whereof He ſo tendered, That an Honourable Perſonage ſaying of two

together ruinous, *For want of other remedy, one might be pulled down to mend the other*; His *Conſtantine* ſoul replyed, *God forbid, O God forbid, my Lord.*

So ſingularly vers'd was he in the Government of both, to the mind of God, joy of Angels, happineſs of the body Eccleſiaſtick and Politick (unhappy only in the ignorance of its welfare) till a bloudy Iſſue unadviſedly made in the Earle of *Straſſord*, weakened the powers of it: God permitting a ſort of wretches (whoſe wickedneſſe wants a name bad enough for it,) under pretence of curing diſtempers in it, to caſt it into a ſchiſm; cutting off, Firſt the Members; then the Head, laſtly (*Quantum in ſe*) the Royall Root and Branches, by Proclamation with *Sheba's* trumpet, *Non eſt nobis pars in David, neque hæreditas in filio Iſai*; The curſe of lapſe upon lapſe overtaking many of thoſe whoſe feet were ſwift to ſhed blood, *Let them fall from one wickedneſſe to another, and never come at thy righteouſneſſe.* And ſeeing them runne Diviſi-

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on among themſelves, harquebuſering ſome, beheading others, and threatning more of the ſame *Conciſion*, I am ſure they cannot ſtand, nor tumble further but into ruine. And if the prime Method of Gods revenging hand (cruſhing the Spring before the irregular Movers, puniſhing the ſlyneſs of the Serpent before the ſillineſs of the Tranſgreſſours) vary not, the laſt drop of *Covenanting* bloud (the firſt ſpecial Actor in the former *Tragedy*) will begin, and of *Independent* (the laſt Actor in it) end the next *Tragedy*, in earneſt of further recompence for his wrong, who after a lingering kind of continual Martyrdome ſuffered out to the laſt (which is the laſt and higheſt ſtrain of moderation, in the end whereof the Queen of *Sheba's* report concerning *Solomon* may be the Readers of mine touching our *Solomon*, yielding us all the time of his undiſturb'd Raign *Shalom*, all poſſible bliſſe in Peace, *Non eſt mihi nunciatum Dimidium, thou haſt not told me the one half*) purchaſed a greater Name among

among the Saints, than he had before among his Subjects.

As a Father, He held for Himself, and his Heirs: And as it is a sinne against Nature to alienate the Crown; so is it a fault wilfully to impaire it; being his and theirs, theirs and his. *Rachel* and *Leah's* claim in the Estate of their father *Laban* shewed him bound by the law of Nature to leave it (all he could) undiminished. Besides it is undeniable, That the Ruler of the world (doing nothing within the sphere of finite Agents without their ministry) swore Him at His Coronation his Vicegerent, and Defender of the Faith; To defend (to the uttermost of his power) the Doctrine and Immunities of the Church, with the Rights and Liberties of the people: And say, were there ever the like Oppressours of the one, or Persecutors of the other, or *Apollyons* of both? Did not his exposition (who is τῆς αἱρέσεως αὐτῶν πρωτάτης, καὶ τῶν πονερῶν αὐτῶν βουλευμάτων ὑπερέτης, *The Ringleader of their Heresie, and Minister of their wicked*

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counſels, who hath nothing of *Peters* but his name, and the ſpirit of ſeducement; or of his Commiſſion unleſſe it be, *Vade Satana*) of the *Kingdome of Heaven* for the Kingdome of *England*, on thoſe words, *The Kingdom of Heaven ſuffers violence, and the violent take it by force* plainly intimate, That they take a Cloude for *Juno*; *Alter Orbis Britaniæ*, *The other World of Britain* for the world to come; the Scepter thereof barbarouſly wreſted from his hand, for that of righteouſnſſe; the Royall Robes pulled from his back, for the wedding garment, the Crowne and Diademe from his head, for that of immortality? Did they not then, and do they not ſtill leave no ſtone unmoved to make his unſpirited (& therefore apt to be unchriſtened) Subjects all *Demaſes* to embrace this preſent world & to ſeduce them into the way (for it is moſt certain, unchriſtian courſes cannot have Chriſtian ends) either of the *Alcoran*, by indulgence of *Poligamy*; which their opinion, creeping into corners to hide their

their looſeneſſe, countenances; and their Apoſtle, *Peters* by name, but *Judas* in hair and carriage, is known to have practiſed; Having one wife in *Holland*, and one or two more at the ſame time in *New-England*: Or of the *Talmud*, by invitation of the Profeſſors of it to return, who for their own horrid ſpite to *Innocents*, whom they crucified on *Good-Friday*, were heretofore baniſh'd *England*: Or of the *Pantheum* the Church of all ſorts of *Paganiſme*] by Licenſing all Religion but true, and going beyond the Cannibals in impiety, Theſe, eating commonly wild men; Thoſe, only the fleſh of Gods people: Or, which is moſt like, into the practice of all three together, *Turks*, *Jews* and *Infidels*, like that *Egyptian*, who, as *Joſephus* gueſſeth, made Gods of cats and dogs, and all other creatures; That the diſtracted humours of his miſguided Subjects running in croſſe channels, might not meet in conſpiracy, as if they meant to pluck Heaven beneath, and Hell above the Center, or as if

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the Sect of *Cain* had now its Revolution after one thousand six hundred years, holding, the path to Heaven is the way Hell; the way to Hell the path to Heaven? All which detestable errours, in testimony of his unstaggered faith in the verity of both the Tables of the Law, whereof he was Warden, he resisted to bloud; yielding no iot or tittle contain'd in either, but mastering by prostration of his head upon the block, that which he could not in a military posture; naked, that which chased him clad in armour; single, that which overthrew hosts of men, the World thorough faith, which strengthened by the Holy Ghost exhibited in the blessed Sacrament, and who is able to say not? manifested, first I say not in the likenesse, but in the strange appearance of a Dove, with a voice from Heaven in the presence the night before he suffered; then, in the seasonableness of the Passion-Chapter ordered to be and accordingly was read before him in time of Divine Service the 30. of *January*, the

the day of his ſuffering, as if the Biſhop of our ſouls had ſet the ſervice for the day before the laſt Century; conſtrued the Scaffold, as *Elijah* did *Carmel*, for the place of his Aſcention; the aſſent thereof, for the lower rounds of *Jacob*'s Ladder rear'd up to Heaven; the bluſtering ſtir about it, for the Earthquake opening the Priſon-dores in the *Acts* of the *Apoſtles*; the chopping off his fleſh, for the hewing of his way out of Priſon; the block whereon he humbled himſelf, for a Remembrancer to take riſe from the Croſſe of Chriſt in his flight to Heaven; the unneceſſary locks to faſten his willing members, for a *Memento* to caſt Ankor ſure and ſtedfaſt in his tempeſtuous paſſage thorough the red Sea of bloud, the cutting off his ſinews for the looſing of his bonds, the loſſe of his bloud for the benefit of Chriſts, the ſeparation of his body for the union of his ſoul with him, His decollation for recollection to his head, the minute of Deprivation for that of Enthronization, the end of his

his days for the beginning of Eternity. His art of devotion taught him to riſe by oppreſſion, with the Moon (repreſenting the Church in the *Revelation*) to gain by oppoſition, and to make wholeſome Antidotes of all the darts and ſtratagems of *Satan*. Thus prepared, a convoy of Angels took him up, leaving his mantle to hide the nakedneſs of the Black Guard about the Royal corps; his chriſtian charity forgiving thoſe whom his farewell ſpeech, powerfull, though it were, could not remove from thinking to merit by Parricide, and waſh their hands clean in royal bloud; nay, thoſe who, many of them, would not forgive themſelves, had they asked God or him pardon.

Thus he had as juſt and unqueſtionable Title, thorough the promiſe of God, *Be faithfull unto the death, and I will give thee the Crown of life*, to the Crown of Martyrdom, as he had to the Crown of *England*; and hath as undoubtedly put on the one, as he had done the other: Martyrdom being nothing elſe but

but a witnessing of, and perseverance in the Faith of Christ, or opposition to falsehood under the fatal stroke; the maintenance of good, or resistance of evil, contemning life it self for his sake; a faithfull custody of divine or humane Truth, looking to his command and recompence of it, storm'd by death. And though, should I not over-runne Gods and my Princes service, I had rather end my life now he is gone, than hazard the casual, or bear the certain trouble of it; I may live to see the day of his Registering in the Book, and commemoration among the Noble Armie of Martyrs.

O *Bleſſed Martyr? what height of praiſe is not inferiour to your worth; You were content to quit your own Royalties, to confirm our Priviledges? Your liberty, to reſtore ours? To deſcend from the Throne, to make us a Royal people? To take up in Cottages, to ſettle us in quiet poſſeſſion of our Houſes? To be in bondage to your Servants? To render us Free-men of* England? *To walk the Round, to eſtabliſh our reſt? To waſte the taper of your life with watching? To cover our ſleep with ſecurity? To take up with many a hard and cold lodging (where you had no Curtains but aire, no Canopy but Heaven, no Cloth of State, but a Carpet of green*

green earth) to sweeten our ease? To stoope to a low Table (a round hillocke, or ditch banke) to exalt us? among wormes, to allow us Attendance, to slender Commons, to furnish our Boord? To put off your self, to cloth us? To restore us, with the issues of Your heart, (herein exemplifying his Symbol, A Pellican drawing her brest blood to suckle her feeble creatures?) To be cut in two for us, whose duty and honour it had been to be minc'd and emptied into the channells of the earth for You: Causing us to think, if any, You were the Man, who would have made the third to down in Perdition, and become Anathema for our good; which is more difficult and glorious in a Mighty

Potentate, than for the Doctor of the Gentiles herein to excell the Lawgiver, That wiſhing the Curſe alone; This, in company? O valiant Champion? I ſhall admire in ſilence, cannot expreſſe in words the vigor of Your mind and body in bearing Chriſts Croſſe to compaſſe Saint Pauls Beg-Getter *or Crowne of Victory? O Gracious Maſter? we loſe our ſelves with ſorrowing for the loſſe of You, till we remember, You have obtain'd the promiſes; The former of the Parliament,* To make You a Glorious King; *The later of the Army,* To reſtore You to a condition of ſafety, honour, and freedome.

THE

THE ALARUM

AND now, dear *Countrymen*, pitying your diſtreſſe for want of His Royall influence, were I worthy to make your peace, my heart would ſerve me to climbe His Theater, and creep in *His* ſteps to *His* end. Yet to commend your carriage in it, or ſtriving againſt it, were to tickle you to death: Ἔπαινος σὺν ἡδονῇ λυμαινόμενος ἐοικέναι δοκεῖ τοῖς φαρμακοῖς, ἃ μὲν μέλιτι δυσάμενες τοῖς ἀπολυμένοις ὀρέγουσι, Praiſe mixed with pleaſure ſeem's like to Medicines, which ſweetened with hony are adminiſter'd to dying men. The ſoundneſſe of your hearts and

goodneſſe of your Pulſes ſpeake you yet recoverable, if you will venture to breath a vein for the expulſion of naughty *Humours*: The neceſſity whereof, if you are pleas'd to allow me liberty of ſpeech (which Princes deny not, much leſſe ſhould Subjects) ---- ἔνδον μὲν δὴ ὀδ' ἐγώ *I am here to ſhew you*; ſeeking your cure though the Remedy were offenſive.

Why then ſtand you gazing one on another, as if the Blow on the *Head* had made you yet inſenſible of *His* unparalell'd worth (who was the wonder of men, Kings, and Chriſtians) beneficiall Protecttion all the former part of his Raigne, and *Heroical* Endeavours, and ſuffering of fierie Perſecution for you all the later part of it; Firſt by the *Engliſh* Zealots, puffing at the Coales of it ever ſince *Calvin* brought them in; then by the *Scotch* Brethren, adding breath to them; and in the end, by jugling *Independents*, who (having ſtrengthen'd themſelves

themſelves under colour of helping to Re eſtabliſh *Him*) blew them into a flame which ſpent *Him*? Weigh them ſeverally as *Joſephus* did the three wicked *Sects* among the *Jewes*, whereof *Zealots* were one, (the firſt hunting, the next taking, the third offering *Him*; the firſt going about to Uncrowne *Him*, by ſeeking his Prerogative, the Diademe of the Crowne; and *His* Authority, the Guard of it: the firſt, and ſecond to Unchriſten *Him*, by urging *Him* to forſwear Divine Service, with the eſtabliſhed Diſcipline, the Divine or Apoſtolicall Fence of it; the third cutting off the thread of *His* life with that ſword, which the other firſt drew and put into their hands againſt *Him*: The firſt ὁ πράξας ἄλλα βυλεύσας, not conſummating but commenſing, not effecting but plotting *His* Tragedy; the laſt ὁ βυλεύσας ἄλλα πράξας, not plotting but effecting it; the other οὐδὲ βυλεύσας οὐδὲ πράξας, neither

ther plotting nor effecting it, but (as the interlocutory *Chorus*, ſpringing and ſinging betweene the Acts of it:) and albeit each of the three deſerveth the exclamation of *Thucidides* againſt the *Athenians* touching the death of *Socrates*, Ἐκίνετε Ἐκίνετε *You have murthered, you have murthered Him*, you will find the firſt worſt (as *Joſephus* did) and laſt beſt, but that His Royall perſon and Crown bleeds more ſenſibly thorough their fingers: Therein, it is true, they are the red *Figure* that ſtands for more than the other two before them. St. *Auguſtine* reading the ſtory of Queen *Dido*, burſt into teares; and can you without bleeding hearts recollect the Hiſtory of King *Charles*? Oh ſee the wofull eſtate of your diſtreſſed Countrey, couſen'd by falſe Prophets, promiſing under their new Goſpel, Peace and Plenty in the place of Monarchy and Epiſcopacy in their words, whoſe unſucceeding Propheſies burnt their foreheads with the

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mark of lying Prophets, *Non videbitis Gladium, & fames non erit in vobis, Sword and famine ſhall not be in this Land*: humbled with loſſes, ſtruck with fears, gray-headed with cares, ſpoil'd with Warre, pin'd with famine, and (if the ancient obſervation be true, That Death of Cattle foreſhews the Peſtilence) likely to bear the ſmart of the tripple Scourge (λιμὸς, λοιμὸς, πόλεμος) altogether; relieved by *Aliens*, who heretofore lived of the crums that fell from her table; compaſſed with Pyrates, overrun with Thieves, more ſubjected to blood than *Holland* to water; coaled in ſome places, and in other ſome conſumed to aſhes, feared by Natives, repoach'd by Strangers, asking us, *Ubi eſt Eccleſia, where is your Church?* (And being as it is, as to the publick juſtification of Gods truth in queſtion and orderly adminiſtration of the Sacraments, under a Cloud, under a buſhell in all Independent and covenanting Congrega-

rions (each whereof hath its ſeveral God and *Ephod*) we ſhould be puzled to ſhew it viſible, did not a few Hills in honeſt *Wales* and ſome other places hold out the Candle:) blubber'd with weeping for the lack of a King the Head of it, of Nobles the Sinews of it, of Judges the heart of it, of Counſellours the Sides of it, of Labourers and *Artiſans* the Feet of it, of the Oracles of God the Soul of it, and enſlaved by thoſe who are the raging ſpleen and unruly hands of it; more affrighting each family then *In Diabolis illis*, the *Lord-Dane* or *Duenno del traſgo* a wicked Spirit, by whoſe help (to play rex the better and tyrannize more ſecurely) they have remov'd *Weſtminſter*-Hall and the Houſe of Parliament into the Camp (an *Aceldama* or Field of blood not Juſtice) changed the great Councel of State into a Councel of Warre, and ſhrunk up that into a Court at *London*, which is the torture & Slaughter-houſe of loyalty; like *Phalaris* Bull, queſtioning

queſtioning none but unguilty, making all guilty whom it queſtions, and ſaying, *Let us oppreſs the poor righteous man, let us not ſpare the Widow, nor reverence the antient gray haires of the aged, let our ſtrength be the law of Juſtice, for that which is feeble is nothing worth?* Are not your hearts turn'd within you, and do not your eyes run down with water to hear it ringing with the cryes, and ſee it running with the tears of poor Widowes and Orphanes, crying out, *O vos omnes qui tranſitis per viam, attendite & videte, ſi eſt dolor ſicut dolor meus, quoniam vindemiavit me in die iræ furoris ſui. Is it nothing to you all ye that paſs by? Behold and ſee, if there be any ſorrow like to my ſorrow which is done unto me, wherewith the Lord hath afflicted me in the day of his fierce anger?* Angels and Saints condole it, the whole Creation commiſerates it, and are ye leſs apprehenſive than all the Creatures? Wherein, if God be ordinarily read as in a Book,

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view'd as in a Picture, heard as in a Harp, as Ancients write, and ſeen as in a Glaſs as *S. Paul* ſpeaketh; certainly the inverted courſe of Nature in the Elements drowning the fruits the laſt Sommer, and killing the Corn and Cattle laſt Winter; and in Beans and Peaſe growing topſy turvy theſe two yeares in the Fields of *Norfolke* and *Suffolk* (two of the united Counties) was *Digitus Dei*. The finger of God; pointing at the unnatural Combination of thoſe Parts, and condition of the whole Kingdom, as a reſolution of his queſtion. *Whether is it better for you that many raign over you, or that one raign over you?* As an exemplification of that old poſition.

Οὐκ ἀγαθὴ πολυκοιρανίη, εἷς κοίρανος ἔστω,
Εἷς Βασιλεύς;

The Government of many is bad,
Let there be one Governour, one Head,

As

As an affabulation to the Apologue of the hinder parts, first getting the Rule, then dragging the head and body through briers and thickets; And as the fullest Commentary in the World on that Text; *In illis diebus non erat Rex in Israel, sed unusquisq; quod sibi rectum videbatur, hoc faciebat*; In those dayes there was no King in *Israel*, but every one did that which was right in his own eyes. *Nazianzen* never look'd with drie eyes upon the prophets draught of the Calamities of *Judea*; and can you without bleeding hearts behold the misery it selfe of your own Land?

Yet (O my bowels, my bowels!) the woe is not at the full, the new score is unpaid. If it be a woe to bury Princes (*Væ illi Provinciæ sepelienti Dominos suos*) what is it to slay them? If clods were tongues calling for vengeance upon *Cain* (in *Adams* Epitaph upon his Sonn *Abel*) the stones before *White-Hall* are clamorous; if effusion

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of blood cry, King *Charl*'s roares; if (among other memorable instances) the unrighteous condemnation of *Socrates* for profession of obscure divinity brought Mortality upon the Nation, His decapitation for the clear truth of God (I shiver to say it) will make (without attonement) the Land a Charnel-house, and the Inhabitants a heap of skeletons; The taking away of Him who was Βάσις τῦ λαῦ the Pillar of the Land, tumble it into a *Chaos* next door to nothing.

O Lord, my ſtrength, and my fortreſs, and my refuge in the day of affliction! Thou knoweſt I am not unſtamp'd with thy Image, delighting not in the death or puniſhment of a ſinner: Yet ſince I can not come to begg or receive dayly bread, without firſt ſaying, Thy will be done on us, becauſe it was not performed by us; if thy wrath be unſatisfied, I grudge not at it. But o my God! When thou paſſeſt by in bluſtering winds, boiſterous earthquakes and furious fires, hide thy inheritance in the clefts of the rock; when Thou paſſeſt thorow the Land, paſs by the tranſgreſſions of the remnant of thy people; when Thy wrath goeth forth, let ſome Moſes pacifie it towards Thy Iſrael; when the floud commeth, let Thy Noah's find favour, in the ſhower of fire and brimſtone upon Sodom, let the uncorrupted eſcape; when Thy plague falls on Ægipt, let Thy mercy free Goſhen. Thy judgments are ordained for the ungodly, let them not viſit beyond their Circuit;

tuit; Place and bind them followers of those whose impenitence calleth for them; Limit the Commission and chain the fury of them in England, *as Thou didst in Ægypt, wherein not one of them touch'd the* Hebrews, *although they quartred in the houses of the* Egyptians, *and all the Elements conspired their overthrow: In the time of bloody streams and fountaines, their water was potable; of the lowsy disease, their bodies were clean; of froggs, filling and croaking in all the fields, villages, and houses, their roomes were priviledged, (as if the vermine had known the guilty from the innocent; who were punishable, who not;) of flies and locusts mortifyng trees and plants, animals and men, they and theirs were untouched; of lightning and haile, they were unstrucken; of boiles and blaines, they dream'd not of the trouble; of singling out the first born, Death had no power over them, no nor over their Cattle in the dayes of murrain. O Saviour! Though at Thy Audit of the cry of blood and bondage, all the vi-*

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ols of Thy wrath should poure out on those who have transgressed the Lawes, changed the Ordinance, and broken the everlasting Covenant in putting down Thy worship and Servant, to set up as many Gods and Thrones as they have Souldiers or Friends; yet let the haters of their ungodly novelty only behold their misery. Thy displeasure is as sharp Physick; O let the Operation of it be by Election of Peccant and Predominant humours, and once more make a judgment *of good and bad, bringing in one and the same place and time, ruine to the one, Salvation to the other. Be not wroth with the whole Congregation for the offence of some: That the righteous should be as the wicked, that be farre from Thee! We acknowledg with grief of heart, we have rebelled, we have transgressed and rebelled, and the wounds of the Sword declare, Thou hast not pardoned. The Elders cease from the gate, the young men from their musick, the voice of the Bridegroome and the voice of the Bride is ceased, the showting for Sommer-*

fruits

fruits and for our harvest is fallen, our holy and beautifull Houses where our Fathers praised Thee, are demolished, or profaned; all our pleasant things to allay the bitterness of our dayes, are laid wast or wrung from us. Our people seek bread, they have given the pleasant things for meat to relieve their soules, the Priest and Prophet are slain with the sword, our Princes are hanged, the Crown (woe unto us) is fallen from our Head, Children are our oppressours, Servants and women have ruled over us, and there is none that doth deliver us out of their hands; The Land is turn'd upside down, and the chief Inhabitants of it are gone over the Sea. The punishment of the daughter of thy people is greater then the punishment of the sinne of Sodome that was overthrown in a moment, and no hand staid on her. Behold ô Lord, to whom Thou hast done this! and instead of thinking to adde to our affliction, put an end to it; Say once, It is enough: we are consumed with the touch of Thy hand, how shall we undergoe the

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weight of it? we are bow'd down with the ſence of it, diſmaied at the continuance of it, we ſhall not bee at all, in the aggravation of it; And Thy praiſe among men, breathes eſpecially in the lives of Thy Saints; the miniſhing of whom is a leſſening of it upon Earth; and the ſpilling of their blood (beſides thy actuall diſhonour) a cutting off, of the Conduits of it. How long, Lord, Holy and True, doeſt Thou not judge and revenge our blood on thoſe who dwell on earth! Thou wert pleaſed of old to own and pitty thy people in Captivity, ſaying ſomewhere, My people is gone into Captivity: *Behold, ſee, we beſeech Thee, we are all thy people.*

You cannot think of reſt in the taking you are, all out of joynts; nor of recovery, but by a fit of more ſuffering. I believe, Your inward Religion and Allegiance are untainted: yet as the Rule of Law is, *Idem eſt non eſſe, & non apparere*, Not to be, and not to appear, is all one; ſo the evidence of

fact, not the Tenet of Faith; the works of the hand, not the motions of the heart guide the last Sentence: He that thinks he is faithfull to God and Man, and seems not what he is, shall be accounted what he seemeth. *Qui negaverit me coram hominibus*, &c. *He that denieth me before men, him will I deny before my Father which is in Heaven.* Undeclar'd Loyalty, or smothered goodness goes for nought. A Coward and an honest man (say your pleasure) are incompatible. You know his doom, who out of fear hid his talent in a Napkin.

If you are of the Laity, and have any sence of Christianity, you will avoid their curse, who fail'd *Deborah* (Gods Lieutenant General against the *Midianites*) *Maledicite terræ Meroz*, &c. *Curse the Land of* Meroz, *said the Angell of the Lord, curse the Inhabitants thereof, because they came not to help the Lord against the mighty*; And cursed they were out of the Company

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of the living, and Records of the dead, Divine and humane; No *Meroz*, or *Meroſhite* once repeated in them: Or any reliſh of their renown and immortality on earth, who lately jeoparded or loſt their lives in the high places of the Field, or Scaffold to ſave their Countrey, you will ſpend your ſelves but you will ranſome it: Or any touch of old *Engliſh* mettal, Chronicled at home, envied heretofore, and ſtill magnified abroad, you will not drudge in famine or ſtarve in drudgery under Servants, or yield your bodies and ſoules a prey to *Iſay*'s flies, drawing blood of you like fleſh-flies, raging like Gads, pricking like Hedghogs, and killing like Horners, as the latitude of your own unutterable preſſures is the Quinteſſence of the explanations of the word in all the oriental Languages: Or any apprehenſion of the irrecoverableneſs of your fall (from the top of Mount *Gerizim* the Mountain of bleſſing, to the foot of

Mount *Ebal*, the Mountain of curſing; from the higheſt pitch of happineſs, to the loweſt ſtep of miſery and blindneſs) without his light and influence who is the *Riſing Sun* of *Great Brittain*; as in adoring others in His Place, you would prove idolatrous: ſo in not honouring or not helping Him up, you would confeſs your ſelves enemies to your own good. The *Jewes* dream, That their ſinnes retard the comming of the *Meſſiah* (ביאה חמשית עונת מעכב) Sure I am, 'tis your apparent fault, your deliverer comes not. If it proceed from miſinterpretation of the diminution of your eſtate or fortune in the managing of the work by Sea or Land, as an undoing to you; cheriſh your ſelves with the expectation of being ſhortly in a capacity to ſay with *Themiſtocles*, *Periiſſem niſi periiſſem*, *I had been undone, had I not been undone*; The Cloſe will be as comfortable as poor *Job's*, *Et addidit Deus omnia quæcunq; fuerant Job, duplicia.*

If of the reverend Clergy, brand not your ſelves with their infamous Mark, who (as *Balaam* ſeeing preferment offer'd for Curſing *Iſrael*, and no other way to curſe them but to ſeduce them to curſe themſelves, counſelled *Balak* to hire their Worſhip of *Baal-peor* by *Baals* women proſtituted to them) ſtealing into their own Kingdoms (that is, all goodly Benefices) by help of Females as well as Souldiers, and under colour of being bound by Conſcience and Oath, without fear of thoſe who can kill the body, to curſe and preach down Church and State for the ſetting up of *Chriſt*'s new-found Kingdom (indeed Antichriſt's;) and to that end, reſtraining to ſpiritual Unction *Nolite tangere Chriſtos meos*, which all Councels and Fathers expound of Royal *Princes*, *beware your ſworn Enemies: If you will hold your places, root out your* Antipodes; *if they ſtand, you cannot*; Cæſar *and* Pompey *cannot ſtand together*;) dare not now

mutter one word againſt Independents whom they account greater opponents of it than King or Biſhops, nor follow that they call truth to near the heels, for fear of having their teeth ſtruck out: Reſolving rather to batten and ruſſle in the turn of all Religions, than die or ſinge their ſhins for the love of any; any will ſerve them, and they will ſerve any for *Balaam*'s wages; it was invincible oppoſition to Monarchy and Epiſcopacy (while they ſtood,) it is (now they are ſtep'd aſide) profitable complyance with Independency (the laſt and worſt Apoſtaſy;) firſt, oppoſition to what they ſwore in the Oath of Allegiance to defend, now maintenance of what they ſwore in the Covenant to oppoſe; and will be (while it is) time-ſerving, which put together caſt them on this *Dilemma, Either that which they preached was not the Kingdom of Chriſt, or they are no Members of it.*

I am one of your Fellow-members of

of the perſecuted Church of *England*, waiting for a diſcharg from that duty *Sed abſcondere aliquantiſper donec tranſeat furor Domini*, *Hide a little till the wrath of the Lord be over*: Having learned of King *Charles*, and He of *Moſes* (nouriſhed by *Pharoahs* daughter, faining her ſelfe delivered of him as *Rex junior*, His Heir and ſucceſſor) to leave all for God. *Moſes*, a Land whoſe river emulates Heaven in raining κατωθεν ἀνω upwards upon it, when he obſerv'd *Nilus* ſwell'd above God, and the *Hebrewes* burthened below beaſts; King *Charles* another *Canaan* owing as much to Heaven for aire and influence, as any Climate, when He beheld the two Riſing Houſes adored like *Nilus*, and His obedient Subjects oppreſſed like *Hebrewes*; And I a *Benjamites* portion in that *Canaan* (where I had rather be a good Subject, than a Commander elſewhere) when I was urged (not with the rubricated Cords of the *Athenians*, but)

but) with drawn Swords and bloudy halters to ſerve the *Idol*: And I infinitely more bleſs God for the deliverance of my ſoul from the Idolatry thereof, than of my body from the perill of Impriſonment, Navigation, Sickneſs, and deſart wherein I ſojourn, which are the four ſpecial Obiects of *Jewiſh* gratitude, and the three firſt whereof I eſcaped very narrowly. They offer'd me reſtitution of four hundred pounds a year, ſweeten'd with the commendacions of my Abilities to bow to it but in ſwallowing the Oath and Covenant: But *Chriſt*'s reiection of *Hæc omnia dabo*, Leſſoning me not to ſell my ſelfe to work wickedneſs, but to abhor preſentations under Simoniacall contracts, I replyed, I had rather caſt my ſtuff and tackling all over boord to ſave my paſſenger and pinnace (ſoul and body) than ſink my paſſenger and pinnace to preſerve my ſtuff and tackling. Conſidering the ejection of *Adam* out of *Paradiſe*, and

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of the Angels out of Heaven, I account no place ſafe, or worth immoderate conteſtation but *Locus univerſalis*, God, whoſe Center is every where, and circumference no where. Hither in time of War fled King *David*, (*Eſto mihi in locum munitum*) King *Charles* after him, and I (among others) after King *Charles*. If ye ask, Where I am? I am here; whence (God enabling) no living ſhall draw me, no Court or Souldier force me. When I was not permitted to hold my living and this place together, it was my happineſs to chooſe the better part: Contrary-wiſe, it was the unhappineſs of as many of you as enter'd into that Covenant againſt God, or ſerv'd the Parliament or Independent againſt the King, in like extremity to take the worſe; Livings without your Place, or Places without a Benefice, a being without repoſe, a certain ſuperficies of an abiding without God, who is no refuge for ſuch perſons. Remember the Ago-

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ny of the Biſhop of *Rocheſter* in *Henry* the Eights time, becauſe (as he alledged) he had not dealt ſincerely and openly in the Cauſe of God, but ſubſcribed with the limitation, *So far as the Lawes of God and the Land permitted*, which was your own way of takeing the late Covenant in *Shrewſbury* and many other places. If he overcharged his heart with ſorrow, you have more cauſe to break yours, for more failing on leſs urging; you abandoning a better Cauſe to ſave your Eſtates, he only halting in a worſe to ſave his life. Had yours alſo been endangered, you ſhould not at any hand have ſold the truth, but either have fled for it with *Athanaſius*, or ſtood to it with *Ambroſe*: Holding his Principles, *Templum quod hactenus ſervavi in pace, in bello non deſeram.* The Church which I have hitherto kept in peace, I will not forſake in War. *Depoſitum quod ſervandum accepi, neq; vivus neq; occiſus dimittam*; That which I have taken

ken to keep, I will not leave living or ſlain; you are alſo bound to run the hazard of his concluſion, *Occide hic, ſi libet, Kill me here here, if you will*: Keeping poſſeſſion of your Churches, his Animoſity is neceſſary to do the duty of Reſidentiaries, who ſhrinking not at the Commination of *Valentinius* Eunuch, *Caput tibi tollam, I will have thy head*; Anſwer'd roundly, *Patiar quod Epiſcopi eſt, tu facies quod eſt Spadonis, I will ſuffer as a Biſhop, thou wilt act like an* Eunuch. Wherefore call to mind your Covenant with God, which by your patching in the contrary you have violated, ſcandaliz'd Chriſtianity, hearten'd the *Jews* to ſay in my hearing, *You ſee Chriſtians will ſtand to nothing*, and your Congregations to erre, which askes a Sin-offering equall to all theirs. Hitherto are ye come by an untidy Parliament, wherein (that I may uſe S. *Auguſtines* words of the Councel of *Arimin* convocated to reſcind the *Nicene* Acts againſt *Arrians*,

rians, as this was wreſted to break the hedge of Gods Vineyard, that all who go by pluck off her grapes) *Multi paucorum fraude circumventi, gravem & miſerandam fidei jacturam fecerunt*, Many circumvented by the fraud of ſome few, made grievous and lamentable ſhiprack of the Faith; And this is your way back to your firſt eſtate; whoſoever will not know it, *Neq; cognoſcet eum amplius Locus ejus*, *Neither ſhall his Place* (capacious of the knowledg of God) *know him any more.* You reckon Him as the center, the World as the Circumference, the lines as Paſſengers to and fro between them, and a receſs from either of them as an approach towards the other: As you have then left the Center to gain the Circumference, ſo now turn the current of your actions, ſaying, *Return unto thy reſt, ô my ſoul.* The further you go from it through love of Separation, the further you are from one another, and your King in it, whom you would fain

fain enjoy; the nearer you draw to it by juſtifying of the truth, the nearer you are to Him and to one another; and the nearer you are to Him and to one another, the nearer you are to it; and the ſpeedier your recourſe is, the ſooner will you Concenter with Him in peace and welfare. Were not unhappy differences now unſeaſonable (A common enemy reconciled the *Arrians* to the *Orthodox*) chewing of old jars or grudges, or favouring of new fangles will eloigne you, looking back upon worldly advantages retard you, Unity in the Faith and true Worſhip of God haſten the happy meeting. You are the Mouth of God to the people, and of the people to God: As that, you are required upon pain of death to excite and arm them; your unanimous excitation of the untainted Heads in each Pariſh, may draw the body of the Land to aſſiſt your Soveraign; as *Jehoida* the Prieſt did the Captaines over hundreds and

chief

chief of the Fathers of *Iſrael* to Annoint *Joſiah* in place of *Athaliah*, who had deſtroyed all the ſeed Royal: As this, you are to ſtand in the gap and make up the hedg; your Religious Prayers may obtain the Hoſt of Heaven to ſtand with Him; The moſt experienc'd Reſtorative of a diſtreſſed Republick, hinderance of adverſity, furtherance of Proſperity to mankind, is the weeping of the Prieſt between the Porch and the Altar. This may ſatisfy for your prepoſterous keeping poſſeſſion of your Houſes, (once repented of) while Conſcience warned others out, and not to return without the King; ſhunning thereby *Scilla* on this ſide, *Carybdis* on that; the perill of their own lives by ſpeaking; the guilt of other mens diſobedience by ſilence: There is no apprehenſion or ſign of danger, where the Trumpet ſounds not: The people is apt to run whither the Paſtor ſeems to look, and takes for truth what he oppoſeth not.

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Whoſoever you are, ſuffer not your ſelves to be deluded (as the *Iſraelites* were with the *Gibeonites* old ſhoos) with the coulourable pretence of the old *Proteſtant* Religion late proteſted. Is the Proteſtant Religion the extirpation of it? Are they *Patrons* of it, who were the deſtroyers of Him, who was the Defender of the Faith and true *Profeſſours* of it? They Members of the Church, who took off the head of Him whom they ſtiled the Head of it? They Sons of it, whoſe opinions and courſes all Fathers condemn, all Chriſtians abhor, all *Paſtors* (Catholick and the reſt) call Traitors and Murtherers? God He knowes, were I the leaſt touch'd with their *Gangrene* (the laſt and poyſonfulleſt ſcum of falſe Religion, the ſtalking-horſe of Uſurpation) I ſhould throw my ſelfe at the threſhold of the Temple, crying with that Delinquent (in a time of leſs firy Triall than this of ours is; that urging barely to renounce

Chriſt,

Christ, this to forswear Him and His Annointed) *Calcate me insipidum sal.* Tread upon me unsavoury Salt that I am. Nay, for my part, let him be cut in marble, lie entomb'd in, and savour worse than a House of Office, with *Arrius*, *Macedonius*, *Sabellius*, and *Eunomius* (all set together in it by *Theodosius*) whom any earthly interest swayes to countenance any their least Plea or practise. As the *Arrians* calling themselves *Catholici*, Catholicks, were *Pseudo-Catholici*, false Catholicks: So these are not Protestants, but Anti-Protestants, crossing the waves of all Reformed Churches; not Christians, but Anti-Christians, battering the grounds of the Catholick Faith: Who (as Rebels) are Witches (*Rebellion is as the sin of witchcraft*) and Witches (in Composition with their familiar Spirit) abjure the essence constitutive of Christianity conferr'd in Baptism, and (in conversation with Mankind) the harmless property of it observ'd by *Pliny*. Nor

Nor with the contemptible colour of Conqueſt: *England* was no uninhabited deſart, that by the Law of Nature, yields to the length of his ſtride and ſword that ſets the firſt foot upon it; nor the prerogatives of the Crown, like *Feræ naturæ animalia*, his who can firſt lay hands upon them. His Title to the Crown was of longer ſtanding, than (not to diſparage any in that Sacred Order) any Princes in Chriſtendom to his own; and had any Forreiner (*Chriſtian* or *Jew*, *Turk* or *Infidel*) violently taken it from Him by cauſeleſs Armes, he had been by the Law of Nature and Nations an Uſurper; or willingly Him from it in juſt Battell, a Murtherer.

Nor by the ſubtile promiſes of golden times: Vice ſeldom walkes abroad unmask'd with Vertue: Tyranny cannot thrive or ſtand unſupported by it: So great is the ſtrength of the one, and weakneſs of the other. That, *Gli huomini anche per conſervarſi*

lungo tempo cattivi, hanno neceſſità di eſ-ere molte volte buoni, Men muſt be many times good, even to preſerve themſelves a long time wicked. *Ariſtotle* will have a Tyrant part good, and part evill: A pack of thieves are not unjuſt among themſelves: *Alexander* who robbed the World, did ſome juſtice on others: *Nero*'s many Vices without any Vertue were not long liv'd: The Raign of *Richard* the Third as impudently as deſperately ſtepping into the Throne by necks of Orphanes, and depopulating whatſoever threatned his bane or trouble, was lenghthened to two years and more, by execution of good Lawes. And this *Canaille* of wild Independents, Notwithſtanding they have hewed their way to, and lop'd off the Top, and (to their power) grub'd up the Rootes of the Royall Stock, by ſnapping (o uncharitable Infidels!) all thoſe who dare to pray for, or name or look towards it, and by ſtopping the old courſe of Faſts, Lectures,

ctures, and private meetings, leaſt turning honeſt againſt their wills, they fall to build up what diſobediently and treacherouſly they help'd to pull down, and to bleſs, what, to advance their Maſters, they uſed to curſe (like that Magician whoſe mouth corrected his ill meaning, and moulded his hearty curſes to vocall bleſſings;) Carry on their projects for all that (O monſtrous impudence!) with promiſes of Proſperity.

Nor with the impreſſion of Panick feares: They have more cauſe to tremble than you to fear: There is a Regal Branch, Second to none but That whence He ſprang (and to that only in time of groweth) whoſe late thundering Miſſive ſhook the *Counterfeit* Parliament and the Camp into the caſe of Devils, howling at Chriſts comming, *The Youth of Bethlem ſilenc'd their Oracles*; and made them (fearing they have made their own Gallowes in ſetting up the Scaffold at

Whitehall, and are at the point of *Adonibezek's* and the late Parliaments Confeſſion, *Sicut ego feci, reddidit mihi Deus*, *As I have done, ſo God hath requited me*) Cry like guilty School-boyes *Non ego*, *'Twas not I*: But out of all hope to cleanſe their hands of that ſtain which all the water in the Sea cannot waſh off the skirts of any rotten Member of them all (I ſhould not likely miſread, ſhould I affirm) They plot with *Ariſtides* to evade, not give Account of their godleſs doings; Thinking to ſlip into *France* or *Holland*, or rather ſome new-found Nook (could they find it) without dependance of God or man, and to Inne there the ſecond Harveſt of the Land (now pretty forward) to flouriſh by it, in imitation of ſome riotous Members of the *Unlucky* Parliament, whom (having reap'd the firſt) they have ſent as *Harbingers* to take up room for them, as it had done impoveriſhed Caveliers, to welcom not only thoſe but

but other Members & Adherents of it, who (*ſans Remiſſion generale*) will queſtionleſs pick out a time to follow them.

I acknowledge, it ask'd time to expell their Firſt Parents under *John* of *Leyden* and *Knopperdulling* out of *Germany*, and the old *Saxons* out of *England*; (whereof *Fairfax* in a Relick, his name in their Language ſignifying *Faireface*; but Nature hath put him on a viſage as contrary to his name, as his Black actions are to his proteſtations; Courting His Majeſty on the way from *Newcaſtle*, as with Apoligies, *I hope Your Majeſty thinkes it is not I, &c.* So with gratuities, a Coach and ſix Horſes (to carry Him to His Funerall and to eſcheat again to him) and with a form of Hoſpitality, ending like his entertainment of the States of *Holland*, who inviting them to dinner treacherouſly and barbarouſly ſet their own heads before them, the renowned Prince of *Orange* eſcaping narrowly; Or like his kindneſs who gor-

geouſly arrayed him whom he meant to put in Mourning.)

But our unclean *Legions* are more vexatious, urging to more reſiſtance than that *German* Army either occaſioned or found, till in the end; and but a handfull to Royaliſts; who were they once united, are enough to eate them, which is the Mode (in *Clenard*) to quell Locuſts whoſe Character fits (if it were not made for) them, *Rex non eſt Locuſtæ & egreditur* Chotſets, *The locuſts have no King, yet go they forth cutting aſunder all things themſelves.* They are but few in compariſon, and two will chaſe ten thouſand now their ſin is full; The wilde aſſe impregnate is eaſily overtaken. They are but few, and thoſe (like *Babel*) ſo odious to, and *Independent* of God and Man, and of one another, That they cannot long be, nor will they vary from themſelves without a halter.

And for thoſe *Saxons*, they had Backs without; theſe have not a friend within,

within, except a few made by Church Lands, whoſe ſacriledge will hurt more, than their Bags (if there remain any) or the feeble ſinewes of their covetous and Idolatrous old age can help them: Our Saviour whip'd out thoſe who bought and ſold in the Temple; He will not be driven out by the Buyers and Sellers of it. The former Venerable, now hatefull name of Parliament, as it is corrupted and aſſembled riotouſly not legally, ſcares leſs than a Drum made of the skin of Parliament, would; It cannot adde a Souldier. And thoſe they have, ſeeing the Royall Standard, will be aſham'd of falſe Colours; or Heir Apparent of the Crown, will be affraid to skirmiſh a way body & ſoul to uphold the pride and riot of ſordid Officers. An Army doth not alwayes maintain, what it gets its Chiefetaines. Blind Obedience leads it oftentimes into doleſull errours, which once diſcovering, it gives them the *Cantonada*. *Maximus*

comming to the Empire by a bloudy Practiſe upon the Emperour, was deſerted by his Souldiers as ſoon as *Theodeſius* (the right Heir) gave him Battle. And what ſhould hinder theſe men to do the like? Not Benefit; their preſent wages is but the common pay of Souldiers; which the ſervice of the Crown (like that of *Cyrus*) would mend with Mannors, Penſions, Farmes, Offices, and (which is more than all, for what is livelyhood without life?) with a free pardon of miſimploying Armes to the diſſervice of it. Not love; Traitours are hatefull even to thoſe who are advantaged by Treaſon, much more to thoſe who ſhare not in the benefit of it. Moreover they ſee themſelves kept like Dogs to beware their Booties, and hang'd up, if they look but off them; why may not they faſten on them to help themſelves? Or had they cauſe to love their perſons, they have more reaſon to hate & leave their wayes; unleſs

leſs they intend to accompany them in the ignominy of the firſt, and pains of the ſecond death. No, nor ſhame neither; 'tis no diſgrace to preſent his Majeſty with their heads or perſons, whoſe death would be a laudable parricide, and an expiation of former murthers to the Preſenters of them.

Again, the *Saxons* pelter'd only ſome parts; theſe beggar and ſtarve the whole Land; and the moſt heartleſſe lubber ſcuffles to get bread; *Neceſſitè rend magnanime, le couard puſillanime*, and *Vilaine affamè, demè enragè*. S. *Chryſoſtome* notes, that the *Jews* mentioned this only miracle wrought by *Moſes*, *Patres noſtri manducaverunt Manna in deſerto, our Father did eate Manna in the Wilderneſſe*. The Crown, beſides, the unſupportable weight of malice hang'd on it, is heavy enough of it ſelf for the moſt Princely ſhoulders: and, were either *Fairfax*, *Cromwell*, or *Ireton* wooed to wear it, minded they not to be preſſed to death with it, they would

would uſe his *Apologie* whom the *Jews* invited to undergo it, *In domo mea non eſt panis, in my Fathers houſe there is no bread.*

The firſt is fitter to trail a Pike, (as he hath done in *Holland* to earn his *Ruggen*,) than ſway the Scepter: and if his Place before, were above a Hig-Conſtable of a Diviſion, it is now below the High-Conſtable of *England*, which is a kind of King, commonly a Tyrant, as he is, if he be as well Ruler, as he is General of all, the archeſt that ever was.

His ſecond was as ill ſtored, till the lamentable death of friends rais'd, and put him in love ever ſince, with other mens ruines: Mortuaries made him, and he is grown up by the ſame principles. He had better provided againſt his thirſt of pelf and vain-glory, by learning of his Father to trade in beer, not bloud; to brew from the Ciſtern, not fountain of Life, as a Beere-brewer, not a Vulture that follows the

Wars

Warres for prey. Deceitfull Magick told the Earl *Gowry*, *The Earl of Gowry ſhould be King of Scotland*, but Providence preordained the King of *Scotland* to be Earl of *Gowry*: The enigmatical Black Art (for he practiſes not a Gods name) beares *Fairfax* in hand, That the Vicount of-------ſhall be King of *England*; ſetting the Figure which he caſt for it in the miſchievous head of *Cromwell* whoſe Devilliſh policy hath deſtroy'd the King, and caſt the Kingdome into a Conſumption. *Scotus* allowes the Figure (which ſuch as deal in that Art to end, ſet in ſome ſcurvy dog-hole) to be deſtroy'd, becauſe 'tis *opera Diaboli*, *the work of the Devill*: Were it done (*Cromwells* head off) God would make *England* recover, and the King of *England* Vicount of--------This is *Goliah*, the Champion of the Philiſtines, if ye prevail againſt him, the reſt will vaniſh.

All the third fury had, is not worth Surveying; one of the *Caſhuccim*, *Ignobiles*

biles homines quos fama obſcura recondit, obſcure multitude. And who will like of ſuch pitifull baſe ſtuff to make Princes or *Triumviri* of? What Flock indures Paſtors that cannot feed them? What ſervants Maſters that cannot keep them? What people Pillars that cannot bear them? If lightning conſume them not, earth ſwallow them not, their own halters, ſwords or Souldiers diſpatch them not (the uſuall ends of Rebels) Your own indigency through their Fleecing of you themſelves, and inſufficiency to protect you from others, will in the end enforce you to fall upon them; One way or other, the *Cabaliſts* Obſervation will come to paſs, *malak* turn *kalam, cether cereth,* ambitious incapacity of Empire be cut off with ſhame. For,

As the famiſhing oppreſſion of their theft and plunder is too hard to bear: So is the meaſure of it too exceſſive to Raign long: All unmeaſurable

rable Vice is undurable: The fall of *Angels*, and of the late imperious Parliament are fair Examples of it. Diſloyalty laden with almoſt all vices incident to a Spirit, was the fall of *Lucifer*: who judging his own admir'd ſtrength and excellence, and prehemi-nence too great to obey, unfit to be commanded, would have ſeparated the Power of God from His Eſſence, and ſo have Rul'd by his own *Autho*-rity without controlement, acquieſc'd in his own natural happineſſe without beholding to God, or beholding to him for his Viſion, the Object of ſu-pernatural happineſſe, but to himſelf for the purchaſe of it, to him for the Ground, to his own endeavor for the fruit of it, the hereſie of *Pelagius*: Of a Vice-roy, he would have been a King, happy in himſelf, and all other creatures to have been happy in him, derive from him, hold from his hap-pineſſe: *He* would have ſit, and all the reſt to have ſtood and waited, *Se-*

deba

debo in monte Teſtamenti, &c. *Nicolaus de Orbel*, following the ſubtile Doctor of the Schools couches all in *Independency*.

And with the winning promiſe of more liberty, authority, and felicity under him, than under God, (fitting the parts of Angels, as was pretended) he drew the third part of the ſtars of Heaven, number of Angels, who were ambitious of being Meſſengers at their pleaſure, not at the will of their Lord, into his conſpiracy.

The good Angels diſlik'd the motion, and by diſliking oppoſed it, the diſaccord of the Will, is the reſiſtance of it, muſtering under *Michael* the Arch-angel, who, it ſeemeth, firſt diſſented and uſed the word *Mi-ca-el, who is like to God*? In anſwer to the Revolters, *Ero ſimilis Altiſſimo, I will be like to the moſt High*, or *Ca-el, like to God*: 'Tis no Fiction, S. *John* records the Battel, and event together, *and there was war in Heaven*, Michael *and his*

his Angels fought against the Dragon, and the Dragon fought with his Angels, and prevailed not, neither was there place found any more in Heaven: and the great Dragon was cast out, that old Serpent called the Devil, and Satan which deceiveth the whole world, he was cast out into the Earth, and his Angels were cast out with him.

The Ringleader in the sin was reckoned first in the punishment; the first Angel, made the prime Divel; *Lucifer*, the Prince of darkness, he who was *Altissimus* in preheminence and happiness under God, *Infimus*, the lowest of all in misery; Priority in sin and woe, being the last and furthest remove from God.

His Followers, who were not content with the perfect freedom of Gods service, yielding solid delight, which the ambition of a false name by domineering only dreameth of, were of free Angels of Heaven, made their seducers slaves in Hell. Their exchange

of

of Allegiance, was the exchange of liberty for chains, glory for ſhame, power to do good for power only to do miſchief, and of the Title, *Angels of God*, for *Angels of the Divel*; all they who would not reſt beatified under the right Scepter, are damn'd to ſuffer under the ſcourge of Juſtice.

I wonder at their haſt, who had they ſtaid their time, although they ſhould not have been exempt from doing ſervice, yet, according to the Fathers and Doctors of the Church, they had enjoyed the ſubſtance of their deſires; *Lucifer*, in the ſettlement of preheminence over all the Angels, and all the Angels in the confirmation of Beatitude. Impatiency of delay, thorough pride of natural excellencie, *Initium omnis peccati, the negative beginning of all ſin*, covetouſneſſe of having more, *Radix omnis peccati, the poſitive beginning of all ſin*, and love of vain-glory, ſprang their folly of Inſurrection, which caſt them head-long.

But

But, if those glorious Creatures, whose understandings were full of truth without errour, and light without darkness, were for all that, so inconsiderate as to affect their own, and (as it fell out) all mens destruction, I wonder not, That no Court of Mortalls (full of errour without truth, of ignorance without knowledge) should be priviledg'd from Inconsiderateness; If the Intellect of unspotted Angels did not at all times actually point to reason, the blind judgment of men cannot.

Hence was it, That some Heady Members of the Parliament, meaning to set aside the Person of His Majesty (where He could not conscionably joyn with them) to challenge His Power, to take State upon them, to Rule *Authoritative*, by their own Authority, to make themselves as it were of *Stellæ minoris Magnitudinis, Luminaria magna*; of Members Heads, of Subjects Kings, of Counsellours Commanders,

manders, of usefull Conduits of Civill happiness, the Springs and sole Causes of it, without any thankes to Him who (under God) was the Fountain of it, or to His Lawes (the Fence of it:) or with thankes to His Title only (doing all their Feats in His name) but to themselves as Authors of Lawes, *Halcyon* and blessed dayes: And *Lucifer* like, poysoning the *Major* part of it with the thirst of more liberty and priviledge recommended to it as suitable to the Place and dignity of the High Court, caused it θεομαχεῖν, to enter the lists with God and His Servant; to pluck down the old Church and State, and build up new in their place. And that, as with the zeal of *Saul*, who *made havock of the Church, breathing out threatnings and slaughters and persecuting to the death the Disciples of the Lord, beating in every Synagogue and entring into every house, and haling men and women committed them to prison*; and with the treachery of

of *Athaliah*, crying, *Treason, Treason*, she her selfe being the only Traytress; so with the manners of *Saracens*, who thinking a man may lawfully use his own at pleasure (and what more his own than the members of his body?) gave their tongues to lying, slandering and blaspheming, their hands to murther, robbery and oppression, their members, to adultery, fornication and uncleanes, their throates to drunkennes, gluttony and debauchnes, and their hearts and heads to plotting mischief. As pride of Parliamentary greatnes, ambition of aery honour, and covetousnes of Church-lands were of their Counsel to begin the Work; So there was no Vice in all the world, which was not of their guard to finish it. To this day, Murther (if some mens Optickes erre not) cryes in their very lookes, stained with the bloud of Loyalty; and Oppression, in their high sailes, carried at the charge of the Royall party; In for-

faign Countreys, who but they ? Fifteen or sixteen thousand pounds to purchase a Principality is nothing with them.

And as new Opinions commonly are old Heresies newly furbush'd : So latter Rebellions, former practises on the same Traiterous Principles: Their speciall Blind to hide themselves in the work (That I may plow a while with the LawyersHeifer) was the Tenet of the two *Spencers*, That Homage and the Oath of Allegiance were due rather to the power of the Crown than to the Person of the King, whence they inferr'd it lawfull to reform by force or remove Him; which standing condemned in two Acts of Parliament, they fain would, but could not possibly wipe off themselves.

Neither by pleading *Non est factum*, *Deniall of the Fact*; For why else was He said to have broken His Trust? Why else was He prosecuted by swarm

ſwarms of Souldiers ſent out to attach Him? Why impriſon'd when He was overtaken, but to rule above Him, or without Him; to make Him wear His Crown after their faſhion, or take it from Him? Of ſuch ſeditious Proclamations. villanous Purſuances and falſe impriſonments, what other end was probable, poſſible or imaginable, but the end of His Life or Raign; to bring His Back of ſteel to their bent, or break Him? Should I look by their Levell who ſhot at Him, I ſhould not miſ-aim in ſaying; They meant both together, I never yet heard of any Order to ſpare His life. If I think they purpoſ'd it, my charity exceeds theirs to me; who (not to ſpeak of their other hard uſage, granting me not a Bible of my Library to comfort me, not a ſheafe of my means to nouriſh me, nor a ſute of my Clothes to cover me, nor uſe of common aire to refreſh me, but baniſhing me the Countrey, becauſe I would not be per-

jured with them) hailed me out of Priſon in the dead of the night (as blind and turbulent as themſelves) to tax me of Papiſtry, the undeſerv'd Livery they gave to all true Subjects and good Chriſtians: who, had their mindes been unſetled in Religion, happily might have thought the furtheſt remove from them, the neareſt approach to God, and ſo have been ſooner turn'd by their Oppoſition than by the Arguments of *Bellarmine*. But this is plain, if they intended not to powre out his bloud, they thought by drying it up with griefe of long durance to put Him to a more dolorous, though leſs inglorious kind of death; for ſure I am, they meant not to make a ſecond Chaſe of Him.

Nor by diſtinguiſhing the Power of the King from His Perſon, without ſeparation (ſo they ſaid) of one from the other; For, during his liberty in the Field, and impriſonment in the Iſle and other places many miles diſtant

ſtant from *Weſtminſter*, where His Authority was detain'd to govern by Sea and Land againſt his Perſonall and expreſs Command, was not the one ſeparated and divorc'd from the other? And had not the allegation of this Diſtinction ſeem'd in ſome ſort to countenance this ſeparation, it had been as certainly unproduced and unpleaded, as it is ungrounded.

And ground it hath none; For, to omit *Scotus* Rule, *Quæ non poſſunt ſeparari, non poſſunt realiter diſtingui*, Things inſeparable (as theſe are, and granted to be ſo) are really undiſtinguiſhable; The Members of the Diſtinction are coincident, the Perſonall and Vertuall preſence of the King is all one; all the Judges of the Land determining that the Parliament took beginning the day Queen *Eliz.* came to it, not the day mentioned in her Writ, wanting then health to come thither; and the unerring Law-giver bidding us render to *Cæſars*

Perſon, what the Apoſtle chargeth to give to His Power; And as the Rule of Law is; *Non eſt diſtinguendum ubi lex non diſtinguit, We may not diſtinguiſh where the Law diſtinguiſheth not*; ſo the *Canon* of the Goſpel is, *Quæ Deus conjunxit, nemo ſeparet, What God hath joyn'd together, let no man put aſunder.*

Jeſu God! That he ſhould be ſubject to his Councel that had ſworn Allegiance to him as Supream Governour! That he ſhould be ſervile to any perſon in any caſe, who *in Foro poli & Soli* was allow'd (under God) the only Supream Governour over all perſons, and in all cauſes in his Dominions! Or that (as it was urged *Terminis terminantibus*) He ſhould be the only Supream Governour in all things, without Supream power to govern, Supremacy of power denominating one who in the *Prædicament* of Government hath no Superiour or Equall! That he ſhould have no power

er by Sea or Land, who was ſince confeſſed to have the *Militia* (the ſumme of all Power) in him! That in the propoſitions ſent to the *Scots* in *Newcaſtle*, he ſhould be ſaid not to be in a condition to govern, who as King of *England*, could not miſgovern, or do wrong! That his ſervants ſhould be his Maſters, his ſubjects States, undertaking to force him to ſigne their Bills, who (all the World knows) might have conſidered of them, if dubious, or daſh'd them, if incommodious! And, in common reaſon, who was the fitter Judge of inconvenient or good Receits for diſtempers, he who was *Medicus Regni*, the Phyſitian of the Kingdom, aided with the conſultation of his Judges and Privie Council, or two or three, ſometimes unexpert perſons, who without help cannot prepare a Bill, yet uſually make the number that ſways in Parliament? As who was fitter to be continued, *Cuſtos Sigilli*, the Keeper of the Great Seal

Seal, he whom God ordained, and the Laws called *Custos Regni*, the Keeper of the Kingdom, and could not wrong it, or they who could, and did abuse it to their benefit?

But as the *Græcians* spake of the *Barbarians*, τί δ' οὐκ ἐχθρὸν αὐτοῖς ἐστι τῶν παρ' ἡμῖν; διὰ τὰ τῶν θεῶν εἴδη, καὶ τὰς νεὼς συλᾶν ἐν τῷ πρὸ τοῦ πολέμῳ καὶ καίειν ἐτόλμησαν. *What, would they leave us, who in former War, stuck not to rob, burn and break down our Temples?* What Flower of the Crown would they not violate, who profaned all the holy things of the Sanctuary? Whom would they serve or yield to, who cast off God in his Ordinance of Episcopacy, robbed him of his Service in the Liturgie, and his Priests of their Portion and Patrimony? Serving him in the Idol of the *Directory*, teaching him how he must be worshipped, or not at all; and limiting them to *Micha*'s Salary, Die and ten pounds a year, and two suit

of

of clothes (*vezug* in the *Targum*, that is,) one for Summer, and another for Winter; as fit a recompence for the acceptors of it (were it not with the largeſt) as the cloths to their backs.

This, indeed, is ſo ſtrange to *Turks* and *Saracens*, *Tartars* and barbarous Nations, that the Inhabitants of *Chittim* (or *Cyprus*) would not exchange their wooden God for a God of Gold offered them by the *Kedarens*, hoping by that exchange to improve their barren Land with the ſhowers of *Chittim*; whereupon God pleads with *Iſrael* after this manner, *Paſſe over the Iſles of* Chittim, *and ſee, and ſend unto* Kedar, *and conſider diligently, hath any Nation chang'd their Gods, which are yet no Gods? But my people hath changed their glory for that that doth not profit.*

But as ambitious *Adam* (the Parliamentarian (as it were) for the whole World, his Act being every bodies, *non pernoctavit in honore*, lodged not a night

night in honour; or as the Angels complacency in their own excellency was only momentary; made in one Instant, and sinning the next, they fell the third: so the two houses enjoyed not long their *Supremacy*: In taking Possession of it, they left the door open, through a conceit to hold it as they had gotten it; God (according to that saying, *Quos perdere vult, prius dementat*) infatuating their Counsels to dethrone their pride ere it was well warm in the place; *Colui che acquista il Principato col ferro, se non depone il ferro, il ferro depone lui. Troppo è pazzo che adopera, l'istesso cibo per conservar la sanità che adoperò per acquistarla, ed è poco savio il tiranno, che delle stesse arti si serve per regger uno stato, che gli servirono per occuparlo. He that gets a Principality by the sword, if he lay not the sword down, the sword deposeth him. He is more than fool who useth that meat to preserve his health, that he chose to acquire it; and that Tyrant is not half*

wise

wiſe, who ſerveth himſelf of thoſe waies to rule a State, which he deviſed to gain it. When their eyes were opened to ſee themſelves lead by errour, as the (*Aramites* by *Elijah*) among their enemies, ſeeking to wreſt it from them; then, (as the only remedy to ſecure their own private Intereſts from their growing and threatning claws) they would have willingly render'd it to his Majeſty, and his Majeſty to *White-Hall.* But clipping it over-long (in the *Iſle* of *Wight*) ere they pleaſed to part with it, the evil of their fear purſuing and overtaking them in the work, gull'd them of it. For,

As they whoſe high Aimes bred the Quarrel, or ſmooth tongues lead the multitude in a chain, had long before remarkably been defeated; *Pim* by Lice; (the end of well-ſpoken *Herod*;) *Hamden* by Battel, where he had firſt opened the firſt Commiſſion of Array; Sir *John Hotham* and his Son by the Executioner: So, here thoſe

thoſe common enemies to Crown and Parliaments recompenſing all the reſt of the buſy Builders of the *new Fabrick* above rehearſed (when it was well nigh finiſhed, and that Out-cry ready, *Is not this great* Babel *that we have built for the houſe of the Kingdom, by the might of our Power, and for the honour of our Majeſty*) with Ignominy inſtead of Glory, Servitude inſtead of Seignory, Slavery inſtead of Liberty, and baniſhment out of the Houſe into Priſon, or diſability to vote or act in it (through greater numbers of new Intruders) inſtead of their much deſired priviledge of almoſt Omnipotency (a Compenſation, declar'd anon as ſuitable to their Plot, as that of the laps'd Angels was to theirs) made themſelves Lords and Maſters of it: pulling it down again, and building it up anew after their own *Modell*; but with the ſame ſtuff and matter (Royaliſts goods and carkaſes, inſtead of ſtones, and with their warm bloud

bloud, the bloud too of ſome forward Workmen in Camp and Parliament, inſtead of morter.)

Theſe ſtudy happineſſe in Authority, not only independent of the Perſon, but inconſiſtent with the Being of their Soveraign. The ambition of damned Spirits was not ſo cruel; they maliced not the life of their Lord, nor would, that he had not been; as I would, the Parliament had not been, or not at *London*; I wiſhing abſolutely, that which by accident is impoſſible, or that the Parliament had not been at all, which was of it ſelf poſſible; it might have been uncall'd to this day, or call'd to another Place; but being call'd, and call'd thither, it cannot be recalled: whereas the Angels deſired by accident that which is abſolutely impoſſible, or that God had not been, not abſolutely, not at all, but as a Puniſher; which cannot any way ſtand with the preſervation of Juſtice: acknowledging and bowing

to

to him as the Heathen to *Jupiter*, as *Melichius*, not as *Elichius*; as a Patron to preſerve and benefit them, not as a Superiour to command or ſcourge them; Yet *Lucifer* himſelf (for, as S. *Gregorie* thinks, he it was) ſtrove not to conquer the *Meſſiah* (whoſe ſuperiority he moſt envied) *Poteſtate ſed Humilitate*, *by Power, but Humility*: not to caſt, but to perſwade him headlong. And *Satan* in the furious exerciſe of implacable malice upon the perſon, eſtate, and Family of *Job*, obeyed the Order to ſpare his life. But theſe ſtomach'd the Lords *Chriſt*, as the Lords *A*nnointed, not as a Revenger, or out of fear of him: When they had barr'd his Subjects from their *A*llegiance, Servants from their attendance, Chaplains from their Office, Revenues from his Exchecquer, *P*ower from his Crown, Crown from his Head, Queen from his Boſome, and his children from his ſight; he offered to reach out to them the gol-

den

den Scepter of Grace and Pardon; but they ſleighting his gracious offer, the voice of Nature, audibly once exerciſed in a dumb man, *ſlay not the King*; yea, of God himſelf, *Nolite tangere Chriſtos meos, touch not mine Annointed*; inſtead of ſatisfying the old ſcore, ran into *Herods* after-reckoning thus regiſtred; *adjecit etiam hoc ſuper omnia illa, & concluſit* Johannem *in domo vinctorum, he added yet this above all thoſe things*, the evils which he had done, *that he ſhut up John in Priſon*; and yet this above that, *He ſent and beheaded John in Priſon*; the true Copie of their practice upon his Majeſty tumbled out of the Throne upon the Scaffold, the very thought whereof ſhould have made them ſtartle, and hate themſelves.

Nay, they exceed their Copy, abſolutely wiſhing and endeavouring the extirpation of Regality: their note is at full height, *Hic eſt Hæres, venite, occidamus eum, & habebimus hæreditatem*

tem ejus, This is the Heir, come, let us kill him, and the inheritance ſhall be ours; the inheritance & power, without the title of the King; they carry the Crown in their hands, and faſtened to their ſwords; dare not wear it on their heds, for fear the people & ſouldiers ſhould pluck it off, & give it the right Owner.

Nor are they ſatisfied with *Cether Malcuth, the Crown of the Kingdom*; they have alſo put on *Cether Cehunnah, the Crown of Prieſthood*; & *Cether Torah, the Crown of the Law*: Their will is a Law, and by that Law they are all Prieſts and Kings, Kings of his pitch who uncrowned *Jupiter*; nay, of his who decapitating the Images of the Gods, ſet the Sculpture of his own head upon them. For, *Baculus Regius*, is *Sceptrum Jovis*, Regal power, the power of God contracted and fixed to one compaſſe, the Scepter of *Judah* called Gods Scepter, and the deſigne againſt it, a going out againſt him, *Exte exibit cogitans contra Dominum mali-*

tiam

tiam. So that as the Angels goin about to disarm Him, sought upon the matter to destroy Him, He and His Justice being inseparable: So these raising Monarchicall, covet consequently to throw down Divine Authority and God himselfe; to be deified living, and (with *Jupiter Prædatorius*, a thieving deity) *Idolized* after death. Their *Motto*: *Omnibus præesse, nulli subesse, To be over all, under none*, beeing of the same piece with the Livery of Antichrist, *Tollitur super omne quod dicitur aut colitur*, warrants me to affirm them Limms of Antichrist, if not Antichrist himself: Nay, I have ground to say (specially since the head is put for the members, and members for the head; *Satan* for a hinderer of mans Salvation, and the King of *Babylon* and *Tyre* for *Lucifer*; taking the Holy Scripture for my *Card*, I cannot sink, very hardly erre with such Pilots as *Augustine* and other Fathers leading to that sence.) Fiends are no

worse than they, they no better than Fiends; more malicious to the Lords Anointed than they to *Christ*.

And mark ye; Had he been mortall, and they had had their indirect will of Him, they had not lasted one moment after; being but the purer Sillables of His word, the perfecter markes or Signature of His hand, and upper parts of the Creation, issuing from Him continually; (No God, no Creature.) And I cannot gues their Raign long, who to seize the Keyes of, and rifle the Kingdom, (my heart breakes asunder with the repetition of it) having hew'd in pieces τὰ πάντα Μέγιστον καὶ τελειότατον absolutely the greatest and most accomplish'd guardian of his people and themselves, and (as a man and King) the livelyest Image of God in all the world, think to shelter their Usurpation with *Shrubs*, set over *Cedars*; (Which crosses the expres will of God, had or counterfeited by all

Law-

Law-givers.) Their unnaturall deſi of precedency by deſtruction of hi and his Office (ſo dear to God, ſo neceſſary for themſelves, as is the breath of their noſtrils) will in a ſhort tract of time as certainly be their Bane, as Independence of his Perſon was the Parliaments.

It bred and nouriſhed the *Cauſe* awhile with cheating fables (the old followers and train of Rebels) That the *Militia* belonged to it: The King and all his good Subjects were Papiſts: Its victories aſſurances of Gods approbation; Seals of the falſe Covenant, and pledges of a perpetuall Spring of happineſs, almoſt of Heaven upon Earth, *&c.* The ridiculouſneſs whereof now vexes the *Authours*, as in time paſt their prevalency on ſilly people doubtleſs tickled them. Some of them ſickning to ſee thoſe *Sentences* verified on themſelves: *The haile ſhall ſweep away the refuge of lies, If the Counſel or work be of men, it will come to*

nought; and the fruit of their projects and labours reap'd by others, are ready to take his remedy, who seeing his counsel not followed, went and hang'd himselfe.

As there is a *Maximum* and *Minimum*, a certain degree of magnitude in things naturall; So is there reason in all other matters: And as he who is pleas'd with less, ceaseth to be a King; so Subjects coveting more than God or Laws warrant them, come to nought. 'Tis impossible, that should escape bursting, that never lins swelling; 'tis but naturall, that should be nothing, that will have no bounds; but Justice, that a Parliament should have no body, that brooketh no *Head*; that it should be first terrified and chastised in the dreadfull ends of it's adored Plotters and Actors, as *Ægypt* doting Idolatrously on the water, ὡς Ἀρχὴν τῆς τῶν ἄλλων γενέσεως *as the Principle of Generation*, trembled at, and smarted first in it turn'd to blood; and that the be-

beginners of the Warre and falſe worſhip of God attending it, ſhould in the firſt place be corrected, as it is written of *Amalek*, *Principium Bellorum fuit Amalek, ideoque extrema ejus perdentur*, *Amalek was the beginning of the Warrs*, or *of the Nations*) *therefore his latter end ſhall be, that he ſhall periſh for ever.*

That Sir *John Hotham* ſhould be beheaded by Ordinance of Parliament, (that is, without Authority) who firſt ſerv'd the Parliament without Commiſſion; turned out of *Hull* and the World together, who barring the King out of *Hull*, made the firſt Scene of his Tragedy, and paid his Wages in a falſe after-reckoning of his old Maſters, who forced the Loyalty of the place to yeild to their pleaſure.

That the blaſphemous mouth of the Houſe (*Pim* is the mouth of many, which he ſo framed by cnrſing the Kings Majeſty, that if ever form or faſhion of any Idol challenged the pre-

ence of a *Damon*, one inhabited under his roof) should be first stopped; He dissolved by putrefaction, who had first corrupted it; bitten to death with Lice, who especially bred the Vermine that eat his Country; and more exemplified to the World, by the occultation of the Judgement in his exposal to publick view, hiding the full, and opening the empty stalls of his stable of Worms (as the *Syriac* terms Herods body) covering the Emunctories (the Woods and Nests of that Cattle) and shewing only the plaines and places for them to gad, not lodge in.

Had not his fellows hearts been harder than the *Ægyptians*; they had here confessed the print of Gods finger. The Cause and end of their breeding is now no Secret; He that dwelleth in secret, made them to suck corrupt blood. Wormes are his Sepulcher, and another *Tragedians* may be his Epitaph.

Sed

Sed quis non paveat Pherecidis fata Tragedi
Qui nimio ſudore fluens, animalia tetra
Eduxit, turpi miſerum quæ morte tulerunt?

That the Commiſſion written in blood, ſhould be Regiſter'd in blood; the Execution of it, his who executed it; the opener of it, deſtroyed with the murtherous breath of it; the ſetter awork of the invention to kill and ſlay made one to handſell it: More plainly, that *Hamden* ſhould be ſuffocated with the flames of warre, where he gave it vent to ſparkle and flye about into all Quarters, to the end, that the punishment of his wickedneſſe in the Field defil'd with it, (as *Ahabs* was, who was thus arraigned and ſentenced, *Haſt thou killed and alſo taken poſſeſſion? In the place where the Dogges licked the blood of* Naboth, *the Dogs ſhall* lick

lick thy bloud, even thine) might deter Posterity from it; viewing it as a Gibbet set in the place of homicide, and using King *Lewis* constant Salutation of it, *Salve Justitia.*

A like retaliation was it, That the upper House pressing upon the Throne, should be ordered by the lower; and the lower overtopping the upper, disciplined by their Souldiers; they, overruled in the way of punishment, who had been overswayed in the way of sin; they, excepted against, and judg'd unworthy to serve the State, who had excepted the best Servants of it from mercy; outed the House, who would not be held within the bounds of it, but had defiled and made it unsavoury to God and Man, by setting the Ensignes of it over the Kings Armes: quit of liberty, who had imprisoned the Patrons of it; of power, who had no rule of it; of the benefit of Votes, who had voted any thing but right; either driven

the

the Vineyard of the Land, who would not dreſs it but for themſelves, nor fence it but to be Lords of it; or made to couch under the terrour of the Sword, who were like little Children crying for more, not knowing what to have; and like ſaucy Beggars challenging, not asking; ſnatching, not waiting to receive Almes: under the rigour of the Sword, who had abuſed the gentleneſs of the Scepter; under the bitterneſs of Tyranny, who had diſreliſhed the ſweetneſs of Moderation; under the worſt of ſlavery, who were not content with the lot and Title of λαὸς περιούσιος, the happieſt of all people; under their yoke whoſe little finger is thicker than his loines, whoſe eaſy yoke they eſteemed grievous: under the triumvirate of Hell, who had been rebellious to God, the King, and his Lawes. That they ſhould ſuffer by that Fornace which their jealouſy made hot for him, fall by that Sword the edge whereof they

abuſed

abuſed againſt him, by the *Militia* which they extorted from him, and be uſed by their Servants, as they ſerv'd their Maſter. In few and plain termes, That, as the men of *Perſia* (who are compared to curres worrying and taking a prey of their fellowes, *Nonne repente conſurgent qui mordeant te?*) wrung the Scepter, wealth and people of *Judea* out of the griping clutches of the Uſurping *Chaldeans*; ſo at Gods hiſſe, the Bloud-hounds kept by Parliament to chaſe and hurry him up and downe from kennel to kennel, ſhould at laſt returne to extort the ill-gotten Prize of Royalty, and make up their mouthes with the Members of it; who overwhelmed with their own weapons (as they who warred againſt *Jupiter*) are forc'd to ſay after *Julian*, Οἰκείροις πλέγμασι βαλλόμεθα, *We are overthrowne by our own darts.*

Their Fall is wonderfully remarkable, in as much as the ſinfull cauſe

of it may be read in it; conſonant to the ſpeciall Rule of moſt notable Right, *In quo quis peccat, in eo punietur.* But to make it yet a more choiſe piece of Juſtice, it was vehemently feared ere it came, as it came by Mockers whom they had choſen to raiſe themſelves contrary to Gods Order, profeſſing therefore, *They have choſen their own wayes, I alſo will chuſe their deluſions, and will bring their feares upon them, becauſe when I called, none did anſwer: when I ſpake, they did not hear:* So righteous is it with God, that the *Diſſipatæ Ciſternæ, Broken Ciſternes* (called by the ſecond *Nicene* Councel Innovations) which it had made to catch, and pleaſure it ſelfe with the dew of Heaven and fatneſſe of the earth, ſhould not hold water: And it were but juſt, that the over-greedy Members of it, who would rather ſinke the Ship of the Commonwealth with all the good in it, than render up the government to the Maſter

(offering

(offering to them their own asking too (within the limits of reason and conscience) all that a King could spare or Subjects containe, would they have been content to have staid their time) should be banished the Courts of Justice, excommunicated the fellowship of the Saints, debarred the society of men, and engraved in brasen Pillars, with this Character, *Parliamentum ultimum Caroli Primi ignominiosum esto, & Hostis Ecclesiæ & Reipublicæ Anglicanæ, ipsum, & genus suum.* So let their glory be their shame, who make the object of shame their glory.

Nor is it less handsome, That their idolatrous Disciples, who, to obtain the counterfeit Land of promise, shook off the perfect Law of liberty, (Subjection keeping men free, as the Sunne doth the Aire subjected to it, from perishing by cold) should drink of the bitter cup which they help'd to temper.

That their obsequious Chaplaines

who

who put their bodies into their Bottomes, and ſoules into their ſackes (ſo impiouſly ſervile were they to arrive in great Rectories) ſhould *del tutto* forfeit freedome of ſpeech; be licenced only to preach the Dictates of Sword-men, who upon Parliamentary Preſentations Inſtituted, Inducted and held them in; and not dare to open their lipps without the key of their new Maſters.

That they, who preferred lawleſſe Miniſters, Lectures, and Meetings ſo Authoriz'd, ſhould be as good as outlawed, for any benefit the Lawes afford them.

That they, who were more divorous of their Teachers than he in *Dorothæus*, who firſt vilified all but S. *Macarius*, then all but S. *Baſil* and S. *Gregory*, next all ſave S. *Peter*, and S. *Paul*, after that, all except the Bleſſed Trinity, aud in concluſion God Himſelfe, ſhould have *Seductores* for *Ductores*, none but falſe Lights to guide them.

That

That they, who with *Zedekiah* forſware themſelves and rebelled contrary to the will of God, ſhould not ſee their ſoules captivated by new *Engagements*.

That they, who had a double tongue (one for the King, and another againſt him) ſhould winnow with every wind, and go in every way.

That the men of *Belial*, who uſed his Majeſty as the children of *Belial* did *Saul*, ſaying, *How ſhall this man ſave us? And they diſpiſed him and brought him no preſents*, ſhould be *Acephali*, without Civil influence of ſence and motion, without King to ſafeguard, Law to regulate, or Counſell to plead for them,

That Neutralls, who aided not in the common Remedy of the Common-wealth, ſhould ſhare in the common miſery of it.

Nay, it was the will of God (which is the rule of Juſtice) to exact of preſent Innocence an old debt by Credi-

tors

tors falsely claiming right to it by forfeiture, the lives of penitent *Hotham*, and the Earl of *Holland* by a feigned Parliament; and the penance of other Penitentiaries by the hands of Souldiers, for their disloyaltie to the King, and cruelty to the Earl of *Strafford*, and many others; in the croud whereof the old Archbishop, who with *Jehoiadah* the High Priest, had done good to *Israel*, both towards God, and towards his house, lost his life, as the innocent Præcursor of his Master.

And not to stand weighing out more in parcels, should God (which of his mercy, he avert) remove his Candlestick from the Church of *England*, it were her own measure, for not remembring his loving-kindnesse, who said unto her when she was in her bloud, (as unpitied Infants left in the open Field by hard-hearted Parents,) Live; swear unto her, and entred into a Covenant with her, as

his Spouse; wash'd her thoroughly from her bloud, with water, and annointed her with Oyle; clothed her with Badgers-skins, girded her about with fine linnen, covered her with silk, decked her with ornaments, put bracelets on her hands, a chain on her neck, a jewel on her forehead, eare-rings on her ears, and a beautifull Crown on her head: feeding her also with fine flower, honey and Oyle, whereby he made her beauty to be renowned, admired and reverenced; for it was perfect through his comlinesse which he had put upon her: Forgetting (I say) all this, like an imperious whorish woman, that scorns and loaths her Husband and her Children, she shook off the Husband of her youth, and plaid the Harlot with the Parliament: Justifying her revolting sisters, old and young, round about her, in imitating the Oath and Covenant of one, Treachery and Rebellion of another; and

the will-worſhip or Idolatry of all in cringing to the Imaginations, or *Imagerie* of her own heart; and outſtripping them all in the Oblation of her gold and ſilver (which he had given her) to the Bank to hire Lovers, of her fine flower, oyle and honey (wherewith he fed her) to the Magazin to hearten them, and of her Children (which ſhe had born him) to the ſword to ſtrengthem them.

If he again in mercy take to her, breaking off her ſins by re-eſtating her innocent Generation, which ſhe hath diſinherited for endeavouring her Converſion; yet in Juſtice he will not ſpare her Baſtards, whoſe unmaſtered hearts riſe, and governed tongues clatter againſt *Moſes* and *Aaron* caſt down, and trodden under foot, *You take too much upon you, ſeeing all the Congregation is holy, every one of them, and the Lord is among them, wherefore then, lift ye up your ſelves above the Congregation of the Lord?*

They are only ſorry the Crown and Miter are not at their ordering, that they cannot riſe by their fall; and with theſe he expoſtulateth thus, *Thoſe on my ſide, whoſe judgement was not to drink the cup, have aſſuredly drunken, and are ye they who ſhall altogether go unpuniſhed?* Nay, as the initial and leſſer troubles of *Iſrael* are recorded after this ſort, *In thoſe dayes God began to cut* Iſrael *ſhort*: So I fear, the preſent delivery of them into the will of their enemies, leſſening their daily Ordinary, is but *Principium dolorum*, *The beginning of ſorrows*, which the righteous Judge ſhall yet give unto them and their Inſtruments; for ranſacking and demoliſhing his houſe, contrary to the light of Nature, for depriving and ſlaying his Prieſts (becauſe their hand was with his ſecond *David*) contrary to the command of the God of Nature, *In prophetas meas nolite malignari*; for dethroning and degrading his Bi-

ſhops, contrary to the Apoſtles order of Ordination and Juriſdiction bequeathed to them, *I left thee in Crete to ordain Elders in each City, and to ſet in order things that are wanting*, for expoſing his Inheritance to ſale, and ſetting *Dagon* above the *Arke* (Presbytery above Epiſcopacie) both contrary to holy Scripture, and all Antiquity. *God forbid I ſhould ſell the Inheritance of my Fathers*, ſaid *Naboth*; much leſſe of God, ſaid *Ambroſe*; asking alſo the Emperour (ſeeking his Palace from him) *Quando audiſti, clementiſſime Imperator, in cauſa fidei laicos de Epiſcopo judicâſſe?* For raking into the aſhes, and ſhattering the bones and Monuments of his triumphant Members, contrary to the rule of Piety, guarding as well as paying, *Juſta mortuorum, the Rights of the deceaſed*; for digging with the Sword, opening with Artillerie, hewing with axes, and breaking up upon the wheel fountains of bloud in his militant ones,

contrary to the rule of Charity; for plundering and ſtarving others of his Retinue, whoſe jewels, treaſure and watches are in their pockets, horſes in their ſtables, Libraries in their chambers, furniture in their houſes, Lands and Dwellings among their Miniſters, and Followers, (now turned Tenants to other Landlords:) *Samuel* asketh, *whoſe Oxe have I taken? Or whoſe Aſſe have I taken? Or whom have I defrauded? whom have I oppreſſed?* I, whoſe Ox have they not taken? Whoſe Aſſe have they not taken? Whom have they not defrauded? Whom have they not oppreſſed, contrary to the rule of Equity? For puniſhing his Annointed, even beyond recovery to help himſelf, or them, who would have gathered him up again to uphold the Parliament (ſoftly crying to him in the words of *Peter*, *Salva mi Signore*,) contrary to the rule of Loyalty; for filling his Church with the loweſt of the people, and refuſe of

the

the Clergie to maintain the Cauſe, as the old *Arrians* did to defend their Blaſphemy, (which are the two unparalleld examples of that Theme, *He that entreth not by the door into the Sheep-fold, but climbeth up ſome other way, cometh not, but for to ſteal, and to kill, and to deſtroy,*) contrary to the rule of Chriſtianity. Laſtly, for bringing his Inheritance into bondage and blindneſſe, (that it now ſpreads the arms of Civil and Eccleſiaſtick Policy, to grope the way out of it, contrary to all Humanity.

For my part, I wiſh them no ſpiritual, nor more temporal puniſhment: Nor did I ever wiſh, either them, or *Cromwel* himſelf, other harm, than want of power to do evil. I thank God, I can ſay with *Job*, *If I have rejoyced at the ruine of him that hated me, I refuſe not with theſe ears, to hear my curſe.* Nay, I have learn'd, πεϱὶ τῶν ἱεϱῶν νόμων ἀνθϱωποπαθείαν, *of the Holy Laws to pity mens miſeries:*

My

My prayer for them, is, St. *Stephens* for his Persecutors, *Lord, lay not this Sin to their charge*; And, O that it were as powerfull for theirs, as his was for *Sauls* Conversion!

Howsoever, it is concluded against the Parliament, that the pirking bramble was too high to misse the Lightening; too rotten and nigh to burning, to escape the fire that hath consumed it, and the (ever to be lamented) Cedars of *Lebanus* in the combustion of it: The house was too violent, to last long; too high, and too weakly grounded, to stand; too presumptuously wise, to be in safety; what wisdom prospers, or is in them that forsake the Lord? Their rage is quelled, violence suppressed, height humbled, and wisdom deceived. As the slow animal pricking up, looking big, and taking on him the place of that Deity he carried, heard, Οὐ θεὸς εἶ, τὸν θεὸν δ' ἄγεις, *Thou art not God, but his Porter*: So the Lordly Commons,

mons, and Domineering Lords, arrogating to themſelves the Monarchy (which they were to ſupport) and the name of States (which they were to reſiſt) are aſhamed, diſmaied, and driven quite out of all.

And can you thinke their ſucceſſors can continue, who are ſo far out, That God knowes, the World notes, and their own conſcience telleth them, they cannot (no not after long ſtudy) deviſe a handſome colour of equity in their proceedings? The *Penner* of their *Declaration* and of the 11 *Speeches* to exerciſe their ſtile (as *Tully* exroll'd *Vatinius*, *ut in mala materia dicendi facultatem exerceret*) upon the matter acknowledge it; the firſt urging power of uſing conſcience againſt Law (Divine and Humane;) the ſecond, practiſe of chooſing Kings againſt Conſcience, or elſe impertinent in a ſtate ſucceſſive as *England* is; juſt as *Policrates* ſcribling to excuſe a Tyrant (whom

(whom *Isocrates* calleth Ἀνεγκωμίαστον, *Virgil Illaudatum*) brought him to more shame.

Yet their impiety is a Scaffold higher than the Parliament; and their confidence in the arme of flesh, greater than that which sold the Jewes Captives; these thinking with help, those wit hout it, Ὅτι περιέσονται τῆς θείας ὀργῆς, κατευμεγεθήσουσι δὲ, καὶ λίαν εὐκόλως, πολέμου παντός, *overcome Divine wrath, and very easily master all warre.* Can you imagine the, Schollers every way putting downe the Masters, can be pardoned, seeing the Masters paid? The Rooters up of Religion and Monarchy can be unrooted out; seeing the Loppers of the branches brak their neckes? The butchers of King and People can be unaccursed, seeing the ill-meaning Houses doff'd like *Simeon*, whom, *Moses* dealing Blessings among the Patriarchs, pretermitted for his malicious conspiracy and murtherous intent against

againſt *Joſeph*? Did *Simeon* himſelfe hope to eſcape Bonds, ſeeing his other Brethren (who had unwillingly condeſended to him) apprehended and troubled for it? And do they themſelves thinke to go ſcot-free, who are more pernicious, and leſſe powerfull than the Parliament, which God hath turn'd out of doores by their hands; *Happily*, that they might give themſelves the firſt blow towards their fall; the right hand of the Army being unable to hold the Sword, or left hand the Bow; now the Parliament (in the name whereof lay their ſtrengh) is put down, or (in the Prophets phraſe, *Depaſcent verticem Coronæ*) now the brains of the tumultuous ones are pick'd out? Can the leſſer Flies breake the Net, that held the greater? Will not *Zacharies* Roule of Curſes fitted to all Sinnes without exception, and Viſiting all parts without Exemption (though it were cut out by the Patterne of *Judea*,

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the length whereof (as of *England*) doubling the breadth of it, is repreſented in its two thouſand cubits of longitude, and ten thouſand of latitude) enter into the houſe of unexampled ſinners: who unſatisfied with the milk of your Flockes, oile of your Preſſes, labours of your hands, skinnes of your backes, fleſh of your ſides, and marrow of your bones, broken and chopp'd in pieces as for the pot, (the method of *Satans* practiſe on poor *Job*) ſeek deeper morſels upon your conſciences by *Engaging* you all to fall downe and worſhip the *Image* which they have ſet up, under penalty of being caſt in the fornace of affliction, ſeven times hotter then yet ye have felt it? Their firſt fatall Blow divided only betweene the joints and the marrow; this, betweene God and the Soul, of thoſe who are either touch'd with their Hereſy, who thought it lawfull to ſwallow any thing, ſo the heart were prepar'd a-

gainſt

gainſt it; or with his miſery who would not looſe his part in *Paris* for his part in *Paradiſe*; and gives you more cauſe of the *Jewes* complaint, than they themſelves had, *Pervenit gladius uſque ad animam, The ſword reacheth unto the ſoul.* If it be not too late, think of their lot, who taking the Covenant but by the halves, were reckoned with for the whole in point of failing; and the Engagers will exact the forfeiture of the *Engagement* more ſeverely. And is it poſſible ſuch Devourers ſhould eſcape undevoured by the reſidue of the People? Shall not they who enlarge their Tents by plucking downe Kingdomes, pull upon their own heads and tents ſwift deſtruction? Shall not the Commonwealth built in bloud, periſh by the corruptive vertue if it? Shall not Schooles and Academies of Treaſon, and houſes Founded in gore, and covered with an Engagement in a falſe way, find the ground rotten and co-

ver

ver falſe? Shall they not rot through the one, and ſink through the other? Shall not ill-gotten ſtone out of the wall cry them downe, and the beame out of the timber anſwer it; As if they had ſet an *Antheme* of their falſe impriſonment & honing homewards to ſerve the Owner? And not to ſeeme by untimely ſilence (in point of vengeance on bad Foundations) to undervalue the Markes of Gods hand on the Houſe of Parliament, as it did the riches of his goodneſſe towards our Nation, was it not ſo artificially contrived, and ſtrongly fortified, that a man might have almoſt ſaid, The blind and the lame may keep it? yet unnaturall Victories, and unrighteous Spoiles ſuddenly undermined it: And doth not the fall of it inferre theirs, that mount their Neſts on the ruines, ſet them with the Diadem, and flower them with the wealth of all *Britaine*? Did not the pillag'd ſtuffe of *Nebucad-nezzars* Houſe (filling, as it

were, the Earth, and darkening the Heaven) ſoone demoliſh it, That the Prophet reckoned his unhallowed Conqueſts as the unprofitable victories of a dreaming Conquerour, *Erit ſicut ſomnium viſionis nocturnæ multitudo omnium Gentium, quæ dimicaverunt contra Ariel, & omnes qui militaverunt & obſederunt & prævaluerunt adverſus eam?* Did he not conſult ſhame to it, and ſinn'd againſt his own ſoul by cutting off many people? Is not *Jeremies Virga Vigilans*, or Rod of the forward Almond-tree, a Signe of Gods vigilance to note, and haſt to ſcourge his enemies, being once at the height? Doth not the Prophets Roule or Sithe (like a bird following her prey) fly from his Seate to cut them off? Doth not *Habakuks* Viſion of a proud *Cromwell*, who keepeth not at home, but gathereth to him Nations, heapes unto him People, cloſe with the taunting Proverb, *Væ ei, qui multiplicat non ſua, Wo unto him*

that

that encreaseth that which is not his? Doth he not overthrow the Question *How long?* With a vehement affirmation, It should not be long at all, *Shall they not rise suddenly, that shall bite thee?* (Adding the cause necessitating) *Because thou hast spoiled many Nations?* Is not the Interrogatory of S. *Augustine* hereto answerable, *Can you see a Church-robber, Thiefe or Murtherer long liv'd?* Is not the Observation of S. *Origen* unquestionable, *Senex & plenus dierum, An old man and full of dayes, is not in all the Scripture attributed to a Sinner?* Is not the Question of holy *Job* indisputable, *Quis restitit ei, & pacem habuit, who hath hardned himselfe against God and prospered?* Is not his Resolution of it in another place, infallible, *They are exalted for a little while, but are gone and brought low, they are taken out of the way as all others, and cut off as the tops of the eares of corne.* Is not his Challenge to be confuted unanswerable, *And if it be not so now,*

who

who will make me a lier? Is not the ſentence of the Pſalmiſt irrevocable, *Viri ſanguinum & doloſi non dimidiabunt dies ſuos, Bloudy and deceitfull men ſhall not live out half their dayes?* Is not the Simily of *Jeremie* conformable, *as the Partridge ſitteth on egges, and hatcheth them not; ſo he that getteth riches, and not by right, ſhall leave them in the midſt of his dayes*; Immoderate luſt of generation in her mate, will not let her reſt, or ſit to breed; nor a greedy deſire of getting, ſuffer him to thrive, as might be inſtanced in the untimely end of ſacrilegious *Belſhazzar*, who was found *Minus habens*, wanting of dayes attainable by his age and conſtitution, in that he was found cocking up againſt God: of blaſphemous *Julian*, who was ſo ſtrangely taken off, that the inconſiderate Heathen thought God was ſo haſty, he could not contain himſelf, *they ſay*, (ſaith he) *the Chriſtians God is patient, and bears with evil, ſed ne modico quidem ſpacio*

indignationem ſuam ferre potuit, but he could not refrain his anger, no, not a moment; and of exalted *Anaſtaſius*, whoſe natural courſe of life, a voice from Heaven decreed to be abbreviated fourteen years. And hope they to finiſh it, whoſe ſins are full in kind and meaſure, no ſort uncommitted, no degree unperfected? Did ever ripe harveſt want a ſickle, where ſtrength was ready to cut it down? And is not the breath of the power of Gods diſpleaſure, irreſiſtible? And the declaration of his mind not to let wickedneſſe ſtand after full growth, undeniable? His utter Foes confeſſing his heavy finger, *Hic eſt digitus Dei*, granted the Earth cannot ſuſtain his hand no, nor the whole World; He made it out of nothing by his word, how infinitely can he do, who is able to ſpeake a Univerſe? And the Oracle of Truth delivering, that nothing but prejudice to the wheat, ſtayeth the weeding out of the tares to the Reap-

day, intimates, that the ſufferance of them is for the ſafety, not for the choaking of it, which the over-growth of theſe menaceth. He took the ſins of the *Amorites* in the full; will he wink at Chriſtians, adding to the fulneſſe of their ſins, by abuſing his Grace? Will he not make good his word to a ſyllable, a letter, a jod (the leaſt of letters, unleſs his Favourites who uphold the World in all Ages, draw him to change the Sentence? And what man of God wiſheth proſperity to them who are reſolved not to leave a righteous man living, to pray for them? *Moſes*, who reconcil'd *Iſrael*, ſhewing ſorrow for their ſin in drinking it at his command, that it might lye upon them, and not digeſt eaſily, did not once open his mouth for the impenitent Rebels, *Kora*, *Dathan* and *Abiram*. And though he and *Samuel* ſtood before God, and lift up cry and prayer, or make interceſſion to him for our obdurate haters of

God, he will not hear them.

They have been long, and oft, and ſtrangely admoniſhed, by the dreadfull effects of Lightening, maiming or ſtriking dead a great part of a Congregation in the Weſt, and three of a houſe in *Marchamley* in the County of *Salop*, (all kill'd, *Ictu triſulci teli, with the ſtroke of the thunder-bolt*) by a fiery battel in the Aire over *London*, making the people think Doomeſday was come; by the Fire-pikes riſing up in the North ſucceſſively, and ſo vaniſhing, Prodigies all fore-going the Inſurrection againſt his Majeſty; by inundations of water, a voice from Heaven, Apparitions in the Firmament, particularly, that on the outer ſide of the Leguer before *Leitchfield-Cloſe*, undiſtinguiſhed (by ignorance of the Plain where it ſtood) from a huge Mountain, threatening them with the caſe of Reprobates calling to the Hills, *Cadite ſuper nos, Fall upon us*, and to the Rocks, ope-

operite nos, cover us; and by a late terrible conflict in the North of Heaven, menacing, that at last, the Stars in their courses shall fight against them, with many other portentuous and manifest Tokens of Gods displeasure at them, all following their Practises: But they are mov'd as little, as Crook-back'd *Richard* was at the three Suns, or their Primitive Forerunners were at the Presages of their overthrow. Nothing but *Julians* confusion can extort from them his Confession, *Thou hast overcome me, O Christ of Galilee*, nothing but Weapon-salve, stanch or heal the bleeding wounds of their Sword; nothing but Abscission, their spreading *Gangrene*. Wherefore it is Piety to desire their death, as Charity not to wish their damnation. If the Apostles *Utinam abscindantur, I would they were cut off*, be (for the honour of God, and good of man-kind) altered to a Petition, God will hear it, and answer his sick Church and

State, every where (by the moſt) charitably pitied, and commemorated in the *Jews* form of Prayer for helpleſſe perſons, &c. המקום ירחם *God help the weak.*

O *GOD, our portion of meat is wormwood, our drink the water of Gall, our mean apparrel to hide our nakedneſſe, occaſioneth our ſhame; we looked for ſome to have pity, but there was none; for comforters, but we found none; Hereſie or Neceſſity hinders our friends from helping us; Violence or Conſcience, many of us from going to our dwelling houſes, or native Countreys; Irreverence and unſavourineſſe of the Sacrifice, others of us from thy Altars; the iniquity of falſe wayes, from the ſolemn Aſſemblies; and the abomination of deſolation, from viſiting thy Temples. We have no Altar but the heart, no Temple but the body, no Preacher but Heaven, and ſuch ſilent Miniſters to declare thy Glory; no book*

to

to read, but the Book of Nature, without Gloſſe or Comment, ſave of (thy daily wonders!) no Study to ſit or walk in but the wide World, whereof we are unwelcome Citizens; eſtranged from our friends, ſcorned by our enemies (eſpecially our Neighbours) feared by our acquaintance (they that ſaw us without fled from us) degraded by our Inferiours, ſlighted by our Superiours, and (which aggravates our griefe) laden with the Reproach of Engliſh Kill-King.

All this, which thy moſt righteous hand hath laid on us for our unthankfull diſobedience (and were it greater than we could bear, we have deſerv'd it ſevenfold) Thine and our Adverſaries have afflicted on us as thy Servants, for our obedience. For vindicating thy Glory, we are put to ſhame; for keeping thy Precept, proſcribed; for ſtanding for thy Truth, dejected; for loving the Light of thy Goſpel, eclypſed; for regulating our ſelves by thy Law, Outlawed; for tracing the ſteps of thy Prophets, Apoſtles,

Martyrs

Martyrs, and Saints of all ages, exposed as Spectacles to the World, Angels and Men; For thy Cause we strive, for thy sake we suffer in the experience of that Position, He that departeth from evil, maketh himselfe a prey.

Yet in the confluence of evils it is our Crowne of rejoycing, we have not once kissed the hand towards, nor worshipped the false Lights that rule the times; we have neither falsified our Oath, nor altered our Allegiance to thine annointed, nor behaved our selves frowardly in thy Covenant. O remember us (in this, according to our righteousnesse and the innocency that is in us) with the blessing of those who suffer persecution for righteousnesse sake.

Righteous art Thou, ô Lord, and true are thy Judgements; yet since the bounty of thy goodnesse hath not only given us leave to argue with thee, but also challeng'd us to plead our best with thee, and to say what we can (saying trueth) in Answer to thy Reasons of these warres

and

and changes that are againſt us, and in Objection of Arguments to the contrary; we are bold to weigh thy Motives: Acknowledging they are drawne from thy Glory and our good, that our Service of thee might not be mercenary, yet more rewarded. O God, the ſpirit is willing to comply with thy end, to ſow in teares, ſo it may reape in joy; to ſerve thee gratis in this world, ſo it may have the happineſſe of the World to come; to ſee the Earth given to the wicked, ſo it may lay hold on Heaven; and thy worldly Gifts diſtributed among ſtrangers, ſo it may have the Inheritance of thy children; to endure all the miſeries of this life and Hell it ſelfe, to come to thy Kingdome; nay, were there no hope, or promiſe or preparation for them, it would not grudge to follow the ſweet odour of thy ointments during breath. But the weakneſſe of the fleſh, as it is heartened by earthly bleſſings; ſo preoccupated with the bitterneſſe of Duty, it oft diſreliſhes the ſweetneſſe of thy Law; noting the Spoilers of thy Vine-

yard

yard gratified with the reward of the Labourers, it groweth weary of wel-doing; seeing the innocent condemned and wicked justified, it is discouraged in the way of righteousnesse: And the body pressing downe the soul, thy people are apt to forget thee, hiding thy face from them; to put their hand unto wickednesse, seeing their portion changed; to depart from the living God, seeing Extortioners take their bread and raiment who fed the hungry and cloth'd the naked; and in the want of necessaries and protection in thy worke, to hear the Tempter demand, What profit is there in serving the Lord? O remember we are but flesh, and let not thy Spirit strive for ever with us: For what is man, that thou shouldst take displeasure at him; or a corruptible generation, that thou shouldst be so bitter towards it? O sweet Jesus! let thine own experience of the frailty of it to resist temptations be a Remembrance with thee to incourage it with the restitution of temporall, and increase of spirituall comforts;

That

That as the whole desire of our soul is to thee, so the will of the flesh may not seduce it from thee.

And now let not the Lord be angry with us, opening our hears unto him as a bosome-Friend not exclaming against him (That be farre from us, sinnefull dust and ashes:) as an injurious enemy; in Apologies for our selves oppress'd by Nimrods, *not in Invectives against his chastisements; as Plaintiffes of wrong done by them, not as Opponents of matters stated by him; to sift out the truth, not to taxe him of errour; to ease our hearts, not to incense him; to deprecate His wrath, not to Question or wrangle with the wayes of his Providence; to excite the bowells of his Pity, not to reproue the exercise of his Justice; to clear not to condemne the Evidence of it; the weakenesse of humane Arguments helping to set it off, as* Jeremy *in his Opposition, or rather Apologetique before his Reasons insinuateth,* Righteous art thou, O Lord, because I plead with thee: *which*

which maketh us more bold to prosecute his Medium, Wherefore are all they happy that deal very treacherously? Thou hast planted them, yea, they have taken root, they grow, yea, they bring forth fruit, Thou art neer in their mouth, and farre from their reines? *Why are the impious honoured, injurious superseded, treacherous prospered, seditious secured, pernicious mis-employers of thy Talents so richly furnished, and ravenous Dogs, unworthy the crumm of favour, serv'd with the childrens bread? If, for a taste of Thy liberality Thou appoint the sanguine Hipocrite to receive his portion in this life, wilt Thou disinherit those whose innocent lives are ready at thy Service? Had the ancient people of thy love acknowledged thee coming to them, they had dwelt in Mount Zion to this day; wilt thou forsake us utterly, striving to keep thee with us, resisting even to bloud the naughty Influence of wandring Starres seeking to drive thee from us? Thou wouldst have spared*

Sodome

Sodome *for ten righteous persons, wilt thou destroy thousands of righteous persons to spare a few worse than* Sodomits? *They offended against Nature by a* Mute *sinne not to be mentioned, these against thee, by an army of sinnes not to be smother'd or unrequited. If they die the common death of all men, or if they be visited after the visitation of all men, we know their future punishment will be aggravated; nevertheless, common expectation will be frustrated, Piety and Loyalty disanimated, Rebellion and Profanation propagated,* Judaisme, *and* Mahumetisme *confirmed,* Atheisme *deeper rooted, Murther of thy annointed ones emboldened, Policy and Might adored as Authors of what thy hand hath acted! And thou wilt not give away the glory of thy victories, nor canst thou endure or look upon the reproach of bloudy iniquity. Thou hast requir'd the Judges of thy people to enquire after, and to demand the bloud of any one at the hands of the Manslayer; wilt thou not make inquisition for*

the

the blood of thy righteous Judges and their assistants in thy Service? And more for the blood of mens soules perverted from it, than for the blood of their bodies killed in it? Thou searchest privily for it lying hidden in the bosome: Thou canst not passe by it running out at the skirts. It is thy law, He that curseth father or Mother shall be put to death; *Shall the Viperous Generation spinne out its dayes at length, that exenterates and strives to Damme them? Whither shall we appeale for execution of Right against them, holding Justice at swords point and making themselves Judges, but to thy tribunall? Thy hand hath ever found out Oppressours of Truth and order; Shall it not do as much for Rooters of Truth and order? In all former ages evil doers were rooted out; shall not they be pluck'd up, whose high impiety doubled with shewes of sanctity staines and burthens the Earth more than ever? Is not the honour of thy Name more seen in the fall of greater enimies of Mankind than lesser?*

Thy

Thy Judgements at this day are in all the world, shall the proud and principal Objects thereof go uncorrected? Shall not the Judge of all the Earth do right? *The Earth is full of thy Mercy, shall the humble and proper Objects of it be unpitied? Shall not the Father of mercies help his Children in necessity? It is thy* Practise, when the anger of the Lord was hot against *Israel*, and he delivered them into the hand of those that spoiled them and sold them into the hands of his enemies round about, so that they could not any longer stand before their enemies, whithersoever they went out, the hand of the Lord was against them for evill, and they were greatly distressed: Nevertheless, the Lord according to his manifold mercies raised up Saviours that saved them out of the hands of those that spoiled them. For it repented the Lord, because of their groanings, by reason of them that oppressed them and vexed them; *Thy*

old

old loving kindneſſe is the ſame for ever, our miſeries of oppreſſion ſurmount theirs, our groanes equall our miſeries, O let them find the ſame effectuall compaſſion with thee. It is thy Promiſe, Call upon me in the time of trouble, and I will deliver Thee; *We are in deep diſtreſſe, we cry unto thee, O let our cry come unto thee, and thy deliverance to us. It is thy* Menace, I will utterly put out the remembrance of *Amalek*, becauſe the hand of *Amalek* is againſt the Throne of the Lord; *The hand of our dethroners is not only againſt, but hath prevail'd againſt, and (to their power) blotted out the remembrance of the Regall and ſacerdotall Throne, O let the ſame cauſe have the ſame effect, and let not their double guilt be unremembered. The Church is the ark of thy ſtrengh that made its way home with the terrour and charges of it among the* Philiſtins, *ſaying*; Send away the Ark of the God of *Iſrael*, and let it go againe to its own place, that it ſlay us not and our people; *Once*

more

more let the heavineſſe of thy hand cauſe the Vſurpers to part with it. Monarchy is a Derivative and the neereſt repreſentation of his univerſall Providence, ordering contrary notes to Conſort, all the Croſſe looks and wayes of nature to meet in one end; O God! let it not ſinke, though it ſhake, nor let it reſt (though diſlocated for the preſent) but in the Royall line, ſo long as the Sunne and Moon endure; one candle of it is ſpent by thieves in it, another made to burne dimme: yet, if thy unuſuall wrath blow, or common mercy breath not upon them, they are gone.

O Lord, incline thine eare, and hear their roaring like Bulls, and triumphing like Antichriſt *in the Congregations of the righteous: Open thy eyes, and ſee their extorting from them like* Benhadad *from* Ahab, Thy ſilver and thy gold is mine, thy wives and thy children even the goodlieſt of them, yet I will ſend my ſervants unto thee, and it ſhall be, that whatſoever is plea-

ſant in thy eyes, they ſhall put into their hands, and take it away; *Their hunting after their lives like Fowlers ſpreading their nets in all places; their tyrannizing over their ſoules beyond compare, to exerciſe freer dominion over their bodies and cattle: their ſpite to the perfecteſt forme of thy Worſhip, which they have excommunicated and blaſphemed to induce the Dagon of their own Inventions and ſelf-delighting Abominations; to the pureſt Image of thy holineſſe, which they have firſt toſſed and tumbled into corners, then cut and mangled into mammockes to exalt themſelves, who are the Image of Satan; and to the enlargement of thy Glory, which they obſcure by ſmothering the meanes of knowledge and love of thee; that magnify thy name, to advance their own in the place of it: Shall the haters of thy Church, Robbers and murtherers of thy Saints, enemies of thy Service, abuſers of thy Image, and Diſhonourers of thy name be unrewarded! Thou haſt performed thy work upon*

us in giving us double for all our sinnes; which, *though it be lesse than we have deserved, yet let not all the trouble seem little before thee, that hath come upon us, on our Kings, on our Princes, and on our Priests, since the entry of the Warres to this day; but seal now the treasures of thy Judgements, and open the treasure of thy Mercies to the people of thy holinesse; sealing the treasure of thy Mercies, and opening the treasures of thy Judgements on the people of thy curse; change thy right hand of prosperity upon the one, and left hand of adversity upon the other. Speake in the fire of thy jealousy to the Angels, put in the sickle, for the harvest is ripe, the presse is full, the fats overflow, for the wickednesse is great. Returne and consecrate to us the spoiles which they have profained, and instead of uncleanesse, write upon them again, Holinesse to the Lord, And say not, O say not,* My hour is not yet come, *but think in mercy, the set and acceptable time to favour Zion*

(*ſet for thy mighty hand, and acceptable to her low eſtate*) *is come. For there is none of her Armies ſhut up in ſtrong holds, or left to plead her cauſe; her Friends are either too farre from her, or cumber'd too much at home to oblige her; Others, who have eaten of her bread, and are many other wayes bound to her, are too neer themſelves to requite her; yea, readier to wound, than heal her; to bring a fagot to increaſe, than a bucket to quench her flame: The neereſt of all to her (for their own advantage) offer her a temporall Remedy with a ſpirituall plague; and the reſt call her an Outcaſt, ſaying,* Is this ſhe whom no man lookes after? *So that without Thy help, her bruiſe is incurable, her breaches irreparable; And wilt thou not repent thy ſelfe for her, ſeeing her power is gone.*

Nor is the opportunity of her Extremity leſſe to publiſh thy praiſe and glory, than it is to exerciſe thy Might and Mercy: For her enemies have not onely rrmov'd her bounds, robbed her treaſures,

put

put down her Inhabitants, and found the neſt of her riches, gathering her as one that gathereth egges that are left, and there is none that moveth the wing, openeth the mouth, or peepeth; but, which thou ſtileſt thy fear, behave themſelves ſtrangely, boaſting, that their God, the God of people eſtrang'd from thee, diſclaim'd by thee, hath done it all; which is to ſay, My hand and my wiſdome, and not the Lord hath done it. Shall the axe boaſt it ſelfe againſt him that heweth therewith? Or ſhall the ſaw magnify it ſelfe againſt him that ſhaketh it? *As thou waſt ſanctified in her before them, ſo be thou magnified among them before her. Shew thy ſelf in her ſight the hope of* Iſrael, *by revenging the bloud of her ſlaine, breaking the yoke of her oppreſſed, and ſaving the lives of thoſe, who in the black Regiſter of the unſatisfied Tyrant are appointed to die. If* Ireland *bury him not, gaping after her Funerall, counterfeiting that Commiſſion.* The Lord ſaid unto me, go

up againſt this Land, and deſtroy it, *and preſſing in that form*, Come with us, Let us lay vvaite for bloud, let us lurke privily for the innocent without cauſe, let us ſvvallovv them up alive as the grave, and vvhole as thoſe vvho gō dovvn to the pit; vve ſhall find all pretious ſubſtance, vve ſhall fill our houſes vvith ſpoile, let us all have one purſe; *Take his bloud out of his mouth, aud his abominations from between his teeth; put thy hooke into his noſe, and thy bridle into his lippes, and either by ſea or Land reckon with him, That the Perſecutors of thee in thy Servants may all know*, God ruleth in Jacob, and unto the ends of the earth.

We haue all ſinned; there is not one of us whoſe mouth to his brethren the acknowledgment of Jonah *to the Mariners becommeth not*, I knovv that for my ſake this great tempeſt is upon you. *And though our maintenance of thy Goſpell cannot pacify thy wrath for the breach of thy law, our integrity in one*

point

point for our imperfections in many, our fraile obſervance of thy command to obey the King, for our unwilling diſobedience in all the reſt; nor our conſtant love of, firmeneſſe in jeoperdy of our lives and patient ſufferings for thy cauſe, with the diſtribution of our whole eſtates between thy ſervice and ſervants, whereof we repent not, no not in want, cover the multitude of our ſinnes. yet let thy Grace afford us this Plea againſt deſertion of us, We have ſtuck unto thy Teſtimonies, O forſake us not utterly. *Offering to thee with bended knees, weeping eyes, and broken hearts, the meanes of reconciliation, the Sonne of thy love, for our ſinne of deſolation that maketh deſolate. Let thy Kingdome come into our hearts, and thy annointed ſhall come into his Kingdome. Thine is the Battell, it is nothing for thee to help with many or with them that have no power, O manifeſt thy ſtrength in our weakneſſe; Thine is our cauſe, in vindicating us thou righteſt thy ſelf, O maintaine thy owne*

cauſe

cause, the cause of thy Servant and of thy people; Thine our adversaries, in going forth with us thou breakest forth against them, O gather our melted Forces, and be in the Head of them. O Thou God of our Fathers, and God of the Inheritance of Israel, Lord of Heaven and Earth! If our unsubdued iniquities ask a second conquest, Let it be thy glory to overcome us with thy Grace, not fury; with the acts of kindnesse, not stripes of justice; as the Father of mercies, not as a mighty man of valour; in the tendernesse of thy bowells, not in the fornace of affliction; by the meeknesse of thy Spirit, not by the breath of thy displeasure; by treading under foot our sinnes, not our persons; by immersion of them in the bloud of thy Son, not of us in our own gore: We are bound to thy Altar, and thy hand is stretched out to slay us, O accept the Sacrifice of the Lamb of God for us. Or if thy sharp work be not yet wholly accomplish'd on us, Let us fall into thy hands, not into the hands of men; for as thy Majesty is, so is thy

Mercy.

Mercy. When thy incorrigible people, had gone thorough the whole course of thy Mercies and Judgements, without any amendment of straging after their own lusts, thy tender compassion, for all that concluded, I have seen their wayes, and will heal them.

O merciful Father! Thou seest us penitently weeping, more for the losse of thy favour, than our fortunes, under the burthen of our sins, than the wars, bitterly crying out on the height of those, patiently undergoing the smart of these, and confidently relying on thy promesse to save, not upon mans uncertain endeavour or successe on our part: Had not our hopes been bred and nourished by thy incouragements, they had failed long since; It is of thee, that in a Ship-wrack'd state we bear up, and doubt not to overcome all difficulties under thy Conduct, pardoning our errors, pitying our miseries, sweetening more and more with thy pleasant Oracles, the bitter things which thou hast spoken against us, continuing & increasing our

patience

Patience, and haſtening to crown our confidence with the return of Proſperity, to the Iſland of the innocent.

We are reſolved, thy gracious promiſe of relief, and angry menace of revenge, are not tyed to our hours; were the accompliſhment of that delaied, and the execution of this reſerv'd to the laſt day; thy word and deed is all one, there is nothing between them: One day is with thee, as a thouſand years, and a thouſand years as one day; That which is far off in our points of time, is preſent to thy Eternity; that which is long in our account, (who are in want) is not a minute in thine. As it is not in us to ſound or ſound the great deep of thy wonders, (The thought to attempt it caſts us on, O Altitudo! *O the height! So neither it is in our deſire to ſet thee the day of our refreſhing, nor in our power to read it ſet in thy hand: But if thy grace hath opened any Viſion to thy unworthy Servant, it will ſuddenly ſpeak, and not lye: The morning of Joy and Gladneſſe in the State, and ſome-*

thing

thing better dayes in the Church is at the point of dawning, to lead us out of the ſenſe and maze of thy Judgements (which are unſearchable) into the happy ſtate of thy favour, (which is unſpeakable.)

Thus, not without leave and offer of free diſpute to thy Vaſſals, have we poured out our ſouls, and cryed unto thee, humbly examining the grounds of our miſeries; Submiſſively, expoſtulating thy better dealing with worſe perſons; yea, fiducially acquieſcing in his determination of the Queſtion, That thou mayſt be juſtified in thy ſayings, and clear when thou art judged. *If any rude or unſeemly word hath fallen from us, impute it to the error of our judgements, not of our wills; to the blindneſſe of our natures, not to the ſtubborneſſe of our affections; to the bitterneſſe of our ſufferings, not to the malice of our hearts; to our eagerneſſe of releaſe, not to any ill thought we have of thy handling of us; to the heat and earneſtneſſe of diſputa-*

tion

tion and importunity of thy favou
(which is delightsome to thee) not t
any perverseness of opinion, to our reso
lution not to leave thee, except thou bles
us, not to any intention to offend thee
thy love is to us, infinitely better than al
the World, and thy answer satisfactory
my grace is sufficient for thee.

God,

GOD, and the whole Creation are clearly for you, ſupporting Order, which is the ſoul of it; No order, no humane Society, no Chriſtian fellowſhip, no miniſtry of Angels, no Creature to ſerve, no Service of God out of Heaven. Notwithſtanding, as the *Univerſal Medicine* works by nature in the Patient, ſo the firſt and ſecond ſuperiour cauſes of your relief, by your endeavours. The utmoſt ends of the Earth hear your out-cry, and let me ask you, *Why do you cry out aloud? Is there no King in you? Is the Counſeller* (the Parliament) *periſhed?* That is it; *Therefore is the daughter of* Zion *now again, like a woman in travail, that labours ere ſhe bringeth forth, that ſhe may be delivered:* Her deliverance cannot come without labour, nor labour end but in deliverance. *Quien ſe*

muda-

muda, Dios le ayuda, help your selves, and God will help you; as his power begins, so his Grace will second your Preparations against Usurpers; when you bestir your selves, he will break out upon them.

They are more prone to slather into confusion, than the short-sighted Parliament; if your hand help them forward, and set them going, you will be Chronicled with the Subjects of *Josiah*, who gave example of it. For as the slaughter of wicked *Ammon* in his own house by his Servants, was an ill President of the Massacre of our good *Josiah* at *white-Hall*; so the men of *Judah*'s revenge on those Assassines, a worthy pattern of yours on these; and their behaviour to the pious Son of that, of yours to the hopefull Heir of this; *And the Servants of* Ammon *conspired against him, and slew the King in his own House, and the people of the Land slew all those who had conspired against King* Ammon, *and*

the people of the Land, made Josiah *his son, King in his stead.*

I grudge no man his life, who ought not to dye; I am apt to swound, to see a man wrongfully bleed to death. The cry of bloud, methinks, is as dolefull, as the charge, *non occides, thou shalt not kill*, is dreadfull; yet to extend the benefit of the Law to Thieves, Murtherers, Blasphemers, or any one whom the Law-giver barreth from mercy, were to incurre their crimes, and to command more. We are not to dispence in the Law of a Superiour, much less in his who is *Altissimus*, the most High; that were to give him Law, not to receive it at his mouth. 'Tis as equitable for the King sitting upon the Throne, to execute an Usurper, or any other Miscreant, as it is reasonable for a Physitian to cut off a rotten member, *Neque pinguior Victima mactari Deo potest quam homo sceleratus.* And is there no means of Right, or remedy of Usur-

ſurpation, taking or keeping him from the Crown? The Oracles of God, I think, are ſilent in this matter; And there he inſtructeth his with diſcretion, there natural reaſon hath her *Audit*, as in new diſeaſes, and new Law-Caſes, *Deficiente lege, recurrendum ad conſuetudinem, deficiente conſuetudine, recurrendum ad rationem.*

Tyrants then are of two ſorts; either in the manner of Adminiſtration, or in the right of Dominion; the firſt hath Title to it without moderation, the ſecond ſometimes ſeems ſhew of moderation, without Title; That abuſeth, this uſurpeth it; the one obtains it by Grace, the Grace of God, who is the ſole Founder and Donet of all Kingdoms, the other takes it by force, without leave or asking. The firſt is priviledg'd from aſſaults, by the Covenant of the people, in receiving, and by the Order of God, in giving him: Who, to tye up *Iſrael*, and in them all other Subjects

from

from falling on him, bargained with them ere he gave him to them, to bear with him how Tyrannous soever, and they accepted the Termes: Agreeable whereunto is the Councel of *Constance Sess.* 15. damning the opinion, *Quod Tyrannus a quolibet Subdito occidi potest, That any Subject may kill a Tyrant.*

But a Usurper seizing upon their Rights and Liberties, Goods and Intereſts in their Soveraign, is their Enemy: And whether he boisterously rush, or subtilly screw himself into their Government, he invades them; explicitly or implicitly wages War upon them in making himself their Signior and them his Subjects: which justifying opposition on their part, as against a Rifler of their pockets, or Breaker of their Houses (otherwise, the supream Law of common safety, were no Law at all, but of no effect) publickly authorizeth the Corporation and each Member of it (*Qua talis*)

lis) to imitate *Ehud*, digging the deliverance of his Countrey out of *Eglons* entralls after eighteen years ſervice. Nor ſee *I* how a popular revenge in this caſe, hazards unfaulty perſons in time of Peace; it being hard to infer bad concluſions out of good premiſes: And ſhould the humour of bold injuſtice wreſt it to bad example, the ſad effects of our unſuppreſſed uprores, hath now awakened the hand of Juſtice (once eſtabliſhed to cruſh them in the ſhell, and quell them in the firſt motions.)

You ſee your warrant, and your *Britiſh* Anteceſſors accomodation of the *Lord-Dane* with bed and boord, and a grave to boot (by common and ſecret Order) tells you; Your ſhort cut to freedome is a ſpeedy execution of the *I*mprecation in the *Pſalmiſt*. *Res nequiſſima tenaciter inhæret ei, & quod decumbit, non amplius reſurget.* That is (for in the holy tongue the *I*mperative here differs nothing from the

the future) *Let the ſentence of guiltineſs proceed againſt him; and now that he lieth, let him riſe up no more.* Your *Scotch* Auxiliaries teach you a bolder Stratagem in the caſe of Doctor *Doriſlaus*, whoſe end is as uulamented (but by his creditors whom he lurched, or Grammar Schollars whom he had taught in *Leyden*) as his Religion and practiſe were abominable: Bowing firſt to the vanity of the Covenant, then of the *I*ndependent, and aptly convertible (through a daily uſe of horrible Oathes and Curſes, ringing to this day in *Horeſtreet*) to any other *Idol*, he was eſteemed a flat Atheiſt, and as the one eye of the *Engliſh Monſter* whoſe taile (pardon the phraſe, God will have truth goe homely ſometimes) is ſet in the head-place, that is, of the diſordered Government whereof he was fit to be, & made Advocate General. And having guided it all along to our overthrow, he had now undertaken to induct it into the

favour of all Princes Courts. An open, and professed Enemy to God, the Church & Mankind *eo nomine*! and by good consequence liable to the curse: *So let all thy enemies perish ô Lord*, and by his own Civil Laws, to the stab or shot of any mans knife or pistol: And how more exempt by the Law of God in a time of interrupted Justice and silenced Laws (the abused rule against Monarchy, *Salus populi suprema lex*, being usefull in such an Anarchy) than *Sisera* from the naile and hammer of *Jael*, or *Holofernes* from the stroke of *Judith*; or how omission of the opportunity had been in *Jael* and *Judith* culpable (the first hereof being blessed by the Angell of God among women, and the second reckoned by the high Priest and Ancients, the Exaltation of *Hierusalem*, for their heroick Acts without Commission, save from the common safety) and exceptation of the like advantage in the same case and territories

where the wickedneſs is committed (ſaving alwayes the Rights and Priviledges of forraign Nations) is in another unjuſtifiable, I am not unwilling to learn of any body. Any other of their fellow Subjects as well as they, might have done the feat, and either of them the like to any other on the like occaſion; and why not to *Doriſlaus* had he lived in either of their dayes and Government, or either of them in his, his former actions and preſent deſign exceeding or equalling *Holoferneſ's* or *Siſera's* againſt *Iſrael*. *Cain* ſeeing the murther of his Brother (Treaſon againſt his Father the Monarch of the Earth) diſcovered, went in bodily fear ever after, *Omnis qui invenerit me, Occidet me*; *Every one that finds me, will kill me*; As if he had read in the Law of nature, that Conſcience bound to do it one way or other, to uphold the World; which cannot ſtand without Juſtice but would return to nothing as ſoon as it

was made, there being the ſame diſtance. *Ab ente ad non ens.* From beeing to nothing, as there is *A non ente ad ens, From nothing to being.* And I wonder more at the daſtardy of the multitude ſparing his Mates in *England*, than at the boldneſs of a few falling on him in *Holland* with the double perill of their own, by the *Arm* of Violence in the Room, and Sword of Juſtice in the States, were they apprehended. God, who let not the Rebell *Joab* be privileg'd by the *Altar* (the chiefeſt Sanctuary of *Judea*) would not have him, who had ſcor'd the Father out of the Regiſter of the living by a charge of death drawn by his hand, and labour'd to bring the Son into a worſe condition by barring him out of *England* with forraign Leagues (hard by his Royall preſence to, gaz'd upon by him without ſhew of reverence) ſcape in the beſt aſyle under Heaven: But (O righteous *Act:*) tolerated mask'd Death to ſmite

ſmite him (*ſanz mercy*) into the pit of Hell, as it (men ſay) in his clothes, ſent the Moſt Sacred Prince into *Abrahams* boſom. He who moved the Iron-gate to open of his own accord to his Servant *Peter*, cauſed the Poſtern, willing to aid his Juſtice, ſhut in his Enemy. He who permitted *Abſalon* to be ſlain with three darts for the three mentioned ſinnes, his emnity to God, the Church, and Mankind, ſuffered him to be ſped by three Perſons; herein, I hope, declaring for his annointed, and in the riddance of one, giving earneſt as it were, that he will be with him as he was with King *David*, whitherſoever he goeth, and cut off all his enemies out of his ſight.

The Dam eaten up after her eight young ones by a Serpent climbing out of the *Trojan* Sacrifice to her neſt, was a ſign that the injured *Græcians* ſhould not take *Troy* under ten years; I am no *Tſophnat* or Secretary of State

to Heaven, yet am aſſur'd by Evidence, better than that of Lands, there is thence a net ſpread to catch them, head and taile; and I hope to ſee it drawn ere the War reaches that Period, as nigh as 'tis.

To ſpeak out, and all; why ſhould I not? what hinders? I know a man, who at the entry of the troubles, in a dream in the viſions of the night when deep ſleep falls upon men in ſlumbering upon the bed, when God openeth the hearts of men and ſealeth their inſtruction, ſaw men a chopping the head off, of our late Soveraign: God knoweth, he loathed and chid his fancy for entertaining the Motion: But God ſpeaketh once, yea twice, yet man perceiveth it not. Then, two or three moneths afore *Naſeby* Fight, a Duell, by Corn fully eared, between a ſtronger and weaker Perſonage, who at the firſt encounter lay at the feet and mercy of the other, but breaking looſe through his overſight, pared of his

his Crown and utterly diſenabled, but fell him not; This he diſcovered to his fellow-priſoners, as time may manifeſt. After, a flock of Pies beating quite down, and killing out right the mighty Raven: Another time two Mowers paſſing thorow, and cutting down the whole Land between them; which is all come to paſs to our endleſs ſorrow: In fine Armies of flying Vermine filling an empty Barn encompaſſed with a Net, in the draught whereof they were all taken, conſtrued to be, and uſed as Spoilers of common good. This he hopeth is a ſecret revealed to him, not for his worth (which he diſclaimeth) nor for his praiſe (which if I know him well, he diſreliſheth) but for their ſtay and comfort who truſt in God; who will as certainly ſpread his net upon the Ravagers, and take them in his ſnare, as he accompliſh'd his Viſion, who *told a dream, and lo a Cake of barley bread tumbled into the hoſt of* Midian,

and

and came into a tent and ſmote it that it fell, and overturned it that it lay along. The unbeleeving and (in their own opinion) unmoveable *Maſters* of the time, who will laugh at it as a light dream, and caſt upon him the ſcoff. *De ſot homme ſot ſonge*, may (if God pleaſe) find it ere long their burthen, & him (in this matter) a true Prophet.

You have read the maſtering of the Land by Duke *William*, who had ſcarce a *Brittain* to ſtand with him: The King hath not a man (conſiderable, and out of Armes) againſt him; And a Rebellious party cannot debar him long from it. You have beheld the diſſolution of the Parliament, heretofore opinionated to be as able as any of the Gods, under him who is *Deus Deorum*, *The Goa of Goas* as terrible as Death, φοβερῶν φοβερώτατον The moſt terrible of things terrible; as infallible as the Chair, that cannot likely erre; as unmoveable as *Mount Sion*, that ſtandeth faſt; as ſubtile as the Ser-

pent,

pent, which cannot be charmed; as unconquerable as the Church, againſt which the Gates of hell are not able to prevail; as durable as *Mekokek*, the *Legiſlative* power laſting till *Shilo* came, this to his ſecond comming: And the World accounts theſe as blazing *Meteors*, of ſhort continuance. The Circuit of Gods ſevere Judgment began at the Houſe of God proceeded to the Houſe of Parliament, and is now arrived to divide, and, who infers not? to confound the Garriſons of the Army. True it is, they are piec'd again, but as *Sampſons* Foxes looking croſs wayes; and if the tie hold a Battell, I am miſtaken; let them once draw their Swords, and it is oddes they ſheath them in one another. However, their putting to death at once on one Scaffold the ſum of ten thouſand, were there no other Argument, warranteth to affirm. *Non durabunt ætatem*: No, their glaſs is run, their time out, their deſtruction

ſtruction at the Gates. You ſee them mounted into the Throne, triumphing with the Scepter in their hands, jetting in the Royal Robes, looking big in the Crown, and raiſ'd, in their own conceit, to a capacity of making Leagues, which, I believe, *Turkes* abhor, and Chriſtian Princes deteſt as the League with hell; nay, to a Brotherhood with the Sun and *Moon*, and lineage with the Stars: They are in the *Zenith* and Verticall point of preſumption; wait but the moment while of the *Pſalmiſt*, and, though all the tainted blood in the Land cannot ſatisfy for a drop of Royal, they will fall like *Lucifer*, periſh and come to nothing.

Then, they whoſe policy cauſeth craft to proſper, and the Sword to drive as it were towards the fift *Monarchy*, ſhall be cut in pieces, and their houſes ſowed with ſalt, or made dunghils; they whoſe lives turn the world into a wilderneſs, ſhall at their deaths

deaths want attendance of the living, and company of the dead; the higheſt of them climb higher, happily as high as *Haman*, and a wry mouth marre *a Fair-face*; He who rideth in the ſecond Chariot of the Kingdom, come to a worſe end than his Nameſake *Cromwell* did in *Henry* the Eights time; That Judge of Hell, who ſentenc'd the King to die, if his brother *Pilates* violence done to his own life guide not his hands to diſpatch himſelf thither, hear the Sentence. *Percutiet te Deus, paries dealbate, &c. God ſhall ſmite thee, thou whited wall, for ſitteſt thou to judge after the Law, and commandeſt me to be ſmitten contrary to the Law?* That Cut-throat and right hand of *Satan*, who in a new way diſſected his Royal body, the manner of the diſſolution thereof differing more from all other Princes that ever were, than ſome opinion their conſtitutions vary from other mens, experiment the truth of the heavy ſaying. *Expedit ei,*

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ſi mola aſinaria circumponatur collo ejus & abjectus fuerit in mare Better a milſtone were hang'd about his neck. &c. The Hirelings likewiſe who have, for handfuls of bread and pieces of ſilver, taught to ſlay thoſe who were not to die, ſhall have their laſt payment among their Brethren that ſold the Righteous for ſilver, and his Inheritance for a pair of ſhoes. And God, after the horſes are weary of dragging, Hangmen of Executing, embowelling, quartering, and hanging up the Quarters of the obſcure Rabble of Plotters, Actors, Oratours, Libellers, Writers, Contributers, Abetters, Harbourers, will profeſs *Non novi vos, I know you not.* Then, as the *Cretians* gloried in the Tomb of proud *Jupiter*, whoſe Godhead ended in *Hic jacet Jupiter. Here lieth Jupiter*: So will you triumph over the *Armado* by Sea and Land, their cruell Divinity dying in *Hic jacet Exercitus. Here lieth the Army*; the engagement with Hell

Hell ſhall not ſtand, the Covenant with death ſhall be diſanulled; and the Inventions made to worſhip, be better known to be *Idols* by their Character, which is, to bring calamity and horror to the Worſhippers, joy and laughter to the haters of them. לעיכרו דהות מפלוא שהוא מכיא פלצות ליצנודא וצרת דבות. Then, warres and troubles ſhall be determined, violence and ſpoile removed, ſorrow and fear excluded, thoughts of Rebellion feared (more than our Rebels, impotent wormes! would have their acting of it) your flocks and harveſt ſecured, dwelling and aſſemblies protected, Judgment and Juſtice executed, Religion and the Throne eſtabliſhed, ſin pardoned, the people ſanctified, the Land cleanſed, and the holy Name of God for ever magnified for his deliverance of it; The old Parliament (ſeeing its former errours) or any other moderate one will have the force of the drug *Catholicon* to remove

move obſtructions, and ſet it right from *Dan* to *Beerſheba*.

If ſitting like Pellicans in the Wilderneſs, and Owles in the deſert; eating your bread with aſhes, and mingling your drink with teares; your unchriſtian diffidence of Gods all ſufficiency queſtion, how can this be, contributing neither ſtrength nor money (*νεῦρα τοῦ πολέμου the ſinews of warre*) to the furtherance of the work? the Prophet *Eliſha*'s anſwer to the incredulous *Samaritan* (a little altered) ſhall be mine, you may (if vengeance will let you live) ſee it with your eyes; but ſhall not ſhare of the true benefit of it.

Wherefore, let me beg of you in the form of *Italy*, *Date qualche coſa per amor voſtro*, *Doe good for your own ſakes*. The Title of Honour engageth you Noblemen; Nobility native and dative iſſuing from the King with Bond of Service, and comming to him again with the Seignory appertaining

ing, in caſe of Treaſon. Would you regaine the ſplendor of it ruſted by late Neutrality, or eſſence of it loſt by Diſſervice, I offer you a Remedy without rubbing of you.

Your Coat of Armes, you Gentlemen; as they are Badges of your degrees in learning, manhood or other deſerving qualities; So are they good Remembrances of your duty to your King, giving them for uſe not ſhew, his Defence not Offence; you cannot think he Armed you againſt himſelf: The name of Field charg'd, & Armes and Scutcheons will tell you, If you refuſe to beare Armes, follow him in the field and charge in his cauſe, you renounce your Gentry.

The death of Trade (turn'd Souldier) you Tradeſmen living on your ſelves, you wear into a waſt; ſpending on the quick ſtock, you will ſhortly leave nothing to cheriſh life in it.

The unwillingneſſe of the creature (taught by mens diſobedience) to

adminiſter food or raiment without the King partake of it, you Countreymen; Unfruitfull is your Nurſery, while the Head-ſcion is broken off, and among Briers and thornes unbruſh'd up by him; unproſperous your ſeedneſſe among tares Unweeded out by him; unprofitable your heards among Wolves unchaſed out by him; Nay, ungracious is your fruit of the wombe unnurtured by him, untractable and wild among ſavage Creatures untamed by him.

The re-eſtating of your ſelves, families and poſterity (to your ability) in the Inheritance that fadeth not, the repoſſeſſion of enough for livelyhood without ſlavery and diſcontent, your Princes and own neceſſities of whatſoever your hearts deſire command you whoſoever within the three Kingdomes.

Firſt (taking for your patterne the three *Magi* travailing with golden Offerings to the young *King* of *Judah*

to bring or ſend a Preſent of gold to yours: Conſtant Subjects for love, but penitent Offenders for fear. For though his ſweetneſſe of diſpoſition be King *Solomons*, apt to entertaine any of *Adonijah*'s ſtamp on *Adonijahs* termes, *If he will ſhew himſelf a worthy man, there ſhall not a hair of him fall to the ground: But if wickedneſſe be found in him he ſhall die.* Yet Delinquents viewing themſelves well, had need of *Jacobs* determination towards *Eſau, I will appeaſe him with the Preſent that goes before me, and afterwards I will ſee his face: peradventure he will accept of me.* As a bucket or two poured into a pumpe at low water goes not unrewarded with a hundred; ſo the aſſiſtance but of as many Millions as the Marriage of a Royall Daughter asketh you, would be returned in Righteouſneſſ and Peace. What you ſo commit to the Sea, you will find againe upon your table. The greater your contribution is, the greater will

be your Retribution. *Qui ſerit benigne, benigne etiam metet, He that ſowes plentifully, ſhall reap plentifully.* The loane of a fifteenth will do it. You are content to ſpend your ſelves in Contributions for your private good, you will not ſure grudge to ſpare a little for publique and private: You have found a hoard, or made a maſſe of treaſure to underſet your houſes by Compoſitions, and are ready preſt at your ſharp Land-Lords call (having a teate upon you to ſuck at pleaſure) to Fine againe for them rather than quit Poſſeſſion; you will (I hope) find a driblet to ſet them firme: You have been kind to your ſelves in a doubtfull, if not a falſe way, (for you are not yet ſure, Compoſitions are lawfull) you will not be cruell to your Liege Lord and ſelves in an equall: You are not of the Communion of Saints, who will give nothing to ſuſtaine it; unworthy of that *Magni pretii Margarita, the Pearl of great price,*

price, who will offer nothing to purchase it; If you are unwilling to part with all in the cause of *Christ*, you are none of his Disciples.

Then, (making use of the famous Remedy of the *Athenians*, who in their extremity were accustomed to quit all their houses and draw into a Body) to prepare to meet and help the Lord and his annointed against Devills incarnate; whose conquest requires your double diligence to hear and practise S. *Paul*'s Martiall lesson, ἀνδίζεσθε, ἐπαγωνίζεσθε, *Quit you like men, and be stout.* Now is it *Au bon du coup*, time to strike; Now your second time of payment for Wolves heads; (The Land to ridde them, recompenced those who brought them in; Out with this other more ravenous sort, and your reward is with God and his Annointed) Now or never is the day of decertation *Pro aris & focis*, *God and your Country*; Imitable now (if ever) is,

the Gallant resolve of *Hester* upon the same occasion, *Et cum perierim, periero*, *If I perish, I perish.*

If you survive the day of Sentence in the Field, the honour and comfort of it will be your own; Should the thread of your life be shortened, like *Rahabs* Scarlet thread, it will save your houses and soules from ruine, *Every one that hath forsaken houses, or brethren, or sisters, or father, or mother, or wife, or children, or lands, for my names sake: shall receive an hundred fold and shal inherite everlasting life.*

'Tis better to hazard your lives, than Soules; to be buried with beasts in the bowels of the Earth, than with the damned in the bottome of Hell; to feed wild Ravens, than satisfy infernall Spirits; to part with your Heires temporally, than eternally; being in Heaven to rejoyce them, than lying in Hell to affright them; to leave them fatherlesse, than Godlesse; poor with Gods blessing, than rich without

out it, nothing than a curſe; to die honourably in duty, than live ſervilely out of it: to occaſion Poſterity to bleſs you for your tradition of truth & honeſty vindicated from corruption, than curſe you, lerting the unrevenged blood of your Liege Lord and Soveraign deſcend upon it in Irreligion and Profanation. You who were Agents, or willing or careleſſe Spectators in any ſcene of his Tragedy, thruſt his enemies on the Bench to curſe him; And if the curſe impendent be unremoved by your entire endeavour to right his Death, cauſe, and Royall Progeny, the curſe of *Canaan* upon the *Cananites* for his fathers miſoehaviour to his Grand-father, will fall heavy on you and yours. Tis much in your hands to entaile by ſtoutneſſe, or cut off by timorouſneſſe the peaceſull Succeſſion of the Crowne, and joyſull Profeſſion of the Goſpel, to reſcue or alienate the Ark of God with the Guardian of it. And, as in the

reſcue

rescue hereof, you would meet the true *Melchizedek* comming forth with Righteousnesse in his right hand and Peace in his left to blesse you, and to be blessed by Heaven and Earth, congratulating your returne from Victory, as the King of *Salem* did *Abram's*: So on the other side, should your love of vanity suffer those (now shaken) Props of all blisse pulled downe, your own and successors souls after a few poor and uncomfortable dayes, will sigh out his dolefull Farewell, *all is lost, all is lost*. Truth unjustified by you will condemn you: If you dare not fight, or will not do your best for the re-enjoyment of it, you are ordain'd to burne for your falsenesse to it. I will here end (that I exceed not your patience to read, or ability to buy much in these hard and sad times) with the close of *Moses* to the *Israelites*, *I have set before you life and death, blessing and cursing, therefore choose life, that thou & thy seed may live.*

FINIS.

BRIT. MUS.